View of the Universe Divided in Two
HEMISPHERES.

THE GRAVE

OF

HUMAN PHILOSOPHIES,

Ancient and Modern,

OR,

THE UNIVERSAL SYSTEM

OF

THE BRAMINS UNVEILED.

Unité Simplicité et Verité.

BY R. DE BÉCOURT.

TRANSLATED FROM THE FRENCH WITH ADDITIONAL NOTES,

BY A. DALMAS.

All our errors respecting the conformation of this Universe, proceed entirely from our ignorance of its Origin, Antiquity, Organization, Laws, and final Destination. THE AUTHOR.

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		Their diameters:
A	The Earth,	9,000 miles
B	The Moon,	48 ditto
C	The Sun,	39 ditto
D	The Planets, Herschell the furthest, diameter unknown.	
E	The Stars, all of different sizes and diameters.	
F	The Firmament.	

		Diameters.	Distances from the Earth.
1	Represents the Circle of the Firmament,	12,000 miles,	1,500 miles
2	Ditto of the Furthest Stars,	12,400 ditto	1,200 ditto
3	Ditto of the Furthest Planets,	10,800 ditto	900 ditto
4	Ditto of the Sun,	9,000 ditto	450 ditto
5	Ditto of the Moon,	9,540 ditto	270 ditto
6	Ditto of the Earth,	9,000 ditto	

7 Shews the extension of the Sun's Ray upon the Firmament.

8 The Reflexion of the Sun's Ray upon the Earth, and again upon the Firmament, giving an Idea of the Formation of Twilight and Day Light.

9 Shews the quantity of Light thrown out at one time, by the Sun upon the Earth.

10 Shews the quantity of Light thrown upon the Firmamental way.

11 Shews the extension of the Light of the Moon upon the Firmament.

12 Shews the Reflexion of her Rays upon the Earth.

13 Shews the extension of the Light of the Sun upon the Earth, at one time.

14 Shews the extension of the Light of the Moon upon the Firmamental way.

PREFACE.

THE reader, on perusing the following pages, must not suppose that I intend to attack those estimable Works transmitted to us by antiquity, or those also estimable Productions of modern times. But as we live in an age, called by modern writers, the "age of light," of "reason and of tolerance," I avail myself of that opportunity, to remove the veil of darkness which has so long hidden from us the knowledge of the origin of our Universe and its final destination. The system of the Bramins is the most simple and the most consistent of all systems, and the only true one, but which has never before been attempted, as it could not be obtained except by me.

Let, therefore, every man who is anxious to discover truth, first close his mind against those prejudices which might arise from the very title of this Work, or

against those, which he might suppose well founded, when meeting with some new arguments which may not appear sufficiently demonstrated. I fear not to say, that, the man of sense and impartiality who may be induced, by the novelty or boldness of this Work, to read it, and who will begin that lecture with that calm and reflected diffidence authorised by reason; the prudent man who will, without prejudice read all I say, and in the regular order in which I say it, before he pronounces upon my demonstrations; finally, any man of a prudent and wise mind who will maturely study this system, will receive from that study a continually increasing persuasion, and ultimately acknowledge that it has unveiled the truth.

In an age in which a man can be bold enough to unveil truth, there necessarily must exist a great number of other men capable of assisting him; as soon as the attention of the public is attracted to this small Work, a revolution long began but now become necessary, will be completed in all our present systems. It is on that account that I earnestly solicit the learned and literary men, indeed all those who have a just right to public opinion, to let their voice be heard, Truth demands their support, in them she places her future hopes; should they refuse that honourable commission which Truth offers them, she will

wait; but the universal system of the Bramins once unveiled and deposited among us will never be lost, it will be transmitted to other times and other generations. If on the contrary, I obtain the support of learned men who will lend their assistance to discuss publicly this system, to give it a perfect correction, and to conciliate all those generous minds devoted to the prosperity of the Universe, I shall be enabled to establish and fix truth upon earth, and deprive future generations of that glorious task.

Allow me then to make this appeal to my contemporaries who possess both reason and strength of mind, whatever may be their rank in society, or to whatever nation they may belong, Truth solicits their union and their zeal. As an interpreter of nature whose laws are immutable, she alone can give to human opinion that order, permanency, and dignity required.

SUMMARY.

If we believe the testimony of these writings sacredly deposited and held in such veneration among the Hindoos, we can only calculate the great age of the globe, on one hand, by the immense body of waters which cover its surface, and on the other hand, by its ossiferous frame, both entirely produced by the forced and combined decompositions of the fluid and solid parts of the vegetable and animal bodies, which have preceded us on the earth from its origin to the present; this, it appears, would be sufficient to assign to our globe a very high antiquity, although our moderns delight in representing it so new and so young. We all know, however, that the nations which inhabit the Swedish provinces called Gothia, Ostrogothia, and West-Gothia, and who are of Asiatic origin, inform us, and prove by the most authentic documents, that more than

7,000 years have elapsed since they came from the great Scythia and settled in those Swedish provinces, at which period they affirm, the temperature and the aspect of the country were greatly different.* But what are seven thousand years to compare to that antiquity of the globe as represented above? little more than nothing. We know also, that in the time of Herodotus, the Egyptians already calculated a great many centuries of civilization; consequently the Arts and Sciences in general were then held in high reputation, and in great prosperity among them.

We all know again that the ancient nations inhabiting Persia, and the countries around it, particularly the Chaldeans, reckoned also many thousand years of civilization, and that at the time of the passing of Alexander the Great through their country, they presented that Monarch astronomical tables, which formed without interruption, an aera of 447,000 years!

And I know that the Hindoos prove by indisputable records, a regular civilization well established and divided in four ages, which when united together, formed four mil-

* That difference was, that, the climate was much milder, the vegetation more luxuriant, and the seasons more like those of southerly countries.

lions and several thousand years, that the Arts and Sciences, but particularly navigation, the use of the compass, printing, gunpowder, fire arms, &c. &c. were in use among them of time immemorial. * Still they very modestly add, with that candour and simplicity so conspicuous in their character, that although they may appear to us of such a great antiquity, they, however, have been preceded in India by other nations from whom they received their existence and knowledge, but whose antiquity is such that their names are for ever lost in the dark of ages.

It is useless to mention here a period of 21,648,950 years contained in the astronomical records, or to 1,955,884,899 years to which they refer back the origin of their Universe, by calculations as ingenious as they are correct, for, without those calculations, without their assistance, I shall easily demonstrate the antiquity of the Universe. This assertion of mine, as well as those of so many

* This candid confession of the Hindoos most completely refutes the pretended pride of which they are so calumniously accused, when they speak of their great antiquity ; besides do they not perfectly agree with all the other nations of Asia, particularly the Chinese, the Japanese, the Tonguins, the Cochinchinese, and others, forming a mass of 600 millions of people ?

oriental nations may appear extraordinary to the reader, yet they ought to be kindly received and compared with our own systems, that we may if possible, derive some beneficial instruction from them, for as the great Mirabeau, elegantly observed " it is from the clashing of our opinions that light is emitted ;" moreover, being ourselves of Asiatic origin, we ought, justly speaking, to feel a sort of respectful confidence in the records of a people, which according to our modern writers, has, by a succession of ages, given us birth. Why should it appear so extraordinary that the Fathers should know better and more of the antiquity of our Universe than their presumptuous and ungrateful Children ? One word more, does not justice and gratitude compel us to hear at all events, what they have to say on that subject ? However, what may be the result, whether their system be well founded or not, things will still go on in the same way, without limiting or injuring in any way whatever, the future prosperities, which may be reserved for us, and which ought to be quite sufficient to pacify our minds. The system of the Bramins only reprobates those illusory problems of ancient and modern times, which have kept us in error respecting the origin and conformation of our Universe.

It is highly important to proceed with order and sim-

plicity in the exposition of the universal system of the Bramins, and I will lay before the reader the different matters it contains, classified in the same order they are found in writings considered by them highly sacred*.

Note.—For the better comprehension of this system, the reader is requested to refer to the notes as often as a sign may point out.

* The book from which this system is extracted, is called the *Vedam*, or Book of the Judges.

Bailly & Delambre.

THE GRAVE

OF

HUMAN PHILOSOPHIES,

OLD AND MODERN,

OR

The System

OF THE

BRAMINS UNVEILED.

CHAP. I.

Of the Origin of the Universe and its Conformation.

ACCORDING to the belief of the Bramins, our Globe was *generated,* but not *created* as we suppose it. They consider creation as totally impossible, that with nothing, nothing can be made, and that the agency of any Supernatural Power cannot cause any creation; such a Supernatural Power having no existence *in our Universe*; from which, they draw the following conclusion: that, whatever exists, has had a beginning analogous to the beginning of all the divers species which surround us, and consequently, must also have an end—the end of any thing being the most absolute consequence of its beginning, because nothing can be eternal in *our Universe**. When we look around and consider that every thing continually generates, and degenerates to return to a sort of inahilation in appearance, we ought to be less surprised and less shocked, at this bold statement of the Hindoos, respecting the procreation

* The reader must know that the Hindoos only speak of the physical parts of our Globe and our Universe, they do not attempt to say any thing of the nature of the Authors of our World, nor of any thing which they cannot see or comprehend.

of our Universe, which operation, they add, is as simple as it is natural, and as easily understood as all those other operations which have since been effected by it in all the agents of nature under our own observations: an operation they repeat, quite indispensable to arrive at that state of being and condition without which nothing could exist, consequently, they believe, as I shall explain hereafter, that it was a similar operation which formed our Globe, and which, as I stated before, according to their system, was *generated* but not *created.* A fact which deserves our deep consideration is, that the Hindoos, so careful, so consistent, in every thing they do and say, only treat in their Universal system of the physical parts of our Universe, such as come immediately under our senses and observations, but no more. It is certainly a sufficient and extensive task they have undertaken, and for which, we should give them credit: consequently, they carefully abstain from any observations of the nature and conformity of the Authors of our Universe, for the very reason before mentioned, that it must be impossible for man to reason on what he can neither see nor comprehend, and they say that nothing whatever contained and retained in this Universe has the power of extracting itself from it in any manner whatever, as will be demonstrated in the following chapters.

Concerning the proper nature of the Universe and its conformation, they believe that the whole taken together represents nothing more than an egg, of a peculiar and original specie, of which by analogy the empyrea or firmament forms the shell, the air the albumen, our Globe the yolk, and lastly,

the poles form the two *germes* seen at the extremities of the yolk *. They add, that in the origin of the Universe, the Firmament was similar to a thin and slight pellicle †, which afterwards gradually extended in perfect accordance with the other parts of the Universe, and that at the same time the yolk of the modern egg, or to speak more plainly, its basis, its root only represented a spheric mass of animated matter ‡ thinly covered with a delicate *membrane*, out of which came methodically all the vegetable and animated species ‖, similar in that operation to the incubation of the common egg, in which, in due time, that pellicle which inclosed the yolk, produces feathers, among which, are the seeds of insects which soon or late do appear and circulate among the feathers upon the body of the bird produced by that incubation §.

* This idea is not new, for several writers have represented the Universe as an egg, which they called the mondan egg. The figures above stated are very exact, the only difference between our universal egg and a common egg, is, that it produces its incubation by the assistance of its own faculties.

† Such as is the shell of an egg before it has acquired its consistency.

‡ As is the case with the yolk of a new laid egg.

‖ I place the vegetable reign before the animal, because there is not the least doubt that it preceded it, in the same manner as in the animal system the hairs or feathers precede those numerous species of insects which are in due time generated among them.

§ What causes the great surprise of philosophers and naturalists when they find so great an analogy between the ve-

Such was, according to the Hindoos, the origin and conformation of what constitutes our Universe; consequently, the vegetable reign being the *germe* or the seed which produced the animal, and both having gradually and mutually multiplied, the fall of either at their necessary period (besides their daily dejections) produced by the combination of their solid and fluid parts, the basis or the first stratum * of the different minerals which covered for the first time, the maternal bosom of the earth, from which the animal species has been recently so generated, that mineral bed or stratum accumulated and consolidated, and in due time formed a Globe perfectly round (such as was already its basis) smooth and covered all over with an endless forest †, still retaining that state of elasticity, animation, and palpitation of the primitive Globe. Most undoubtedly that operation of the origin of onr globe gave rise long time after to the sublime allusion of the goddess Cybella, which was represented covered with breasts from

getable and animal reigns, is that they are generally ignorant that those two reigns receive their existence, or are generated from the same bosom, from the same root, or to use the expression, from the *epidermics* of the central Globe of our Universe, which prove how essential it is to shorten useless researches, to know and understand well the cause, before we attempt to treat of the effect.

* Which proves that the mineral part is only a secondary agent, the same as was the case with the celestial bodies, as will be observed hereafter.

† The same (figuratively) as an animal covered with feathers or hair all over its body.

head to foot and alimenting all the animal species, in honour of which was afterwards instituted, a worship and religious ceremony, so celebrated in antiquity* also from the same source, arose another similar worship, hymns, and religious songs in honour of the *Mondan Egg*; worship adopted then and professed for length of time by all nations of the highest antiquity, independent of which, they always gave the exact form of an egg to their temples, public edifices, and circuses. Those nations so simple in their manners, yet so wise and prudent, and being also so much nearer to the origin of the Universe, still in a state of perfection, had obtained a full opportunity of judging easily and soundly of its first causes, laws, and conformation, which induced them to symbolize that venerated and sacred operation. It is also from the same cause that originated the custom among them of presenting eggs to each other at the approach of the spring, accompanying with those presents, mysterious and sublime wishes, the sense or the meaning of which, however, has unfortunately not been transmitted to us. They fixed upon that mild season, so favourable to the general re-production, to make those mutual presents, being persuaded that it was in a similar season that the *Mondan Egg* had been generated. From the same cause also originated another custom which several Christian sects retain to this day, of presenting each other

* The mysteries of all the Pagans were only symbolical explanations of some operation of nature, but opposed to the morals of the then existing population, for that reason they were revealed only to the learned and sages (excluding entirely the common people.)

with coloured eggs *, although in making these presents they do not attach to it that religious respect and mysterious sense which those ancients so sage and intelligent professed to do, for the present generation does not suspect the origin of that custom, which is as admirable as its antiquity is great.

Having demonstrated, according to the system of the Hindoos, how our *Mondan Egg* was generated, and the present state of its internal conformation, I will now explain only those principal events which were the results of that conformation. I say only principal, for were I to attempt to expose hereto all the different subjects that are connected or bear testimony to that conformation, this work would become too voluminous. In due time however, those matters shall be collected and presented before the public, for the use and benefit of the present as well as of the rising generations.

* Among the Catholics that custom is still preserved, they present each other with red eggs called Easter eggs.

CHAP. II

On the Primitive State of the Universe and of our Globe.

THE kind reader will excuse me, (particularly when my intention is taken in due consideration) if some time, to be better understood, I am under the necessity of repeating facts; that necessity, however, will be felt as the reader proceeds with the lecture.

We must not suppose, (say the Hindoos) that our Universe, which is of such a very great antiquity, has always been what it now appears to us, for it began like all other beings or objects, which we have as so many examples under our immediate observations, and which, often start from an imperceptible point, till they gradually arrive to the last state of development and perfection ordered by nature; from which it results, that what now constitutes the totality of our Universe, was probably, in its origin, of a diameter not exceeding few hundred yards, although the present diameter of the Globe alone, under the Equator, is now 7,200,000 yards. Every thing therefore, on our Globe, originated and progressively extended in perfect accordance with the other parts of the Universe, and in conformity with the previous conditions mentioned in the last chapter, viz., the multiplication and fall, at their necessary periods, of all the vegetable and animal agents, (the *only*

authors of the mineral parts of the Globe, the waters &c.) To have a perfect comprehension of this new proposition respecting the time requested to facilitate those developments of our Universe, I refer the reader to what has already been stated on that subject in the summary. As to the Hindoos, they consider it quite unnecessary for the confirmation of their assertions, to call to their assistance the testimonies of six hundred millions of Asiatics, who all agree to the fact of the great antiquity of the Universe, although they have but a slight knowledge of each other, and have different languages, laws, customs, and religions. Shortly, to render it of a more easy comprehension, what they assert respecting the former state of our Globe having been more voluminous than at present, (most surprising assertion when first read) they submit to our remarks and observations, on one hand, the deepness of the seas and the great elevation of the mountains of the Thibet and Butan, whose summits are 24,000 feet above the level of the sea; on the other hand, the isolated state of those islands elevating their heads in the centre of the oceans as so many undeniable testimonies of the former existence of one universal continent; for the Hindoos are persuaded, that at the origin of the world there was but one continent of a uniform plan, constituting the exterior surface of that Globe, the sacred work, or the original work, remaining in the centre, as stated above—another fact which they produce, and which fully confirms what has already been stated, respecting the bulk of the earth being formerly more voluminous than it is at present is as follows :—If you ascend to the summit of these ele-

vated rocks or mountains, which are several miles above the level of the sea, you wonder to find such immense quantities of incrustations and petrifications, both of the vegetable and animal reigns, from which they conclude, that those elevated parts of the Globe were formerly covered with water, then contained in large arterial canals, and probably anteriors to those deluvian catastrophes mentioned by antiquity; for they believe, that, according to reason and good sense, it is neither just nor natural to see the waters rolling on the surface of the earth, (as it is the case now) or to see those immense rocks and mountains constantly threatening us with their fall, no more than it would be to see our blood extravasing through our pores and our broken bones projecting in all directions through our skin.

CHAP. III.

Of the Origin of every thing on Earth.

THE Hindoos in their system, except from that origin of every thing, that of the terrestial Globe itself, as regards its original stock, which, as explained before, was already

generated or *procreated*; and which, by the assistance of its own faculties only, gave birth and life to every thing existing in this Universe: consequently, if that primitive stock or basis of our Globe gave that existence which every thing possesses, or has possessed, at the origin of the Universe, it is incontestable that the vegetable part of the Globe must have preceded, for some time, the animal reigns on its surface, in order to prepare for it the shade requisite, and all the different substances necessary for its subsistence and preservation. That shading was formed by an endless forest, under which, growed and multiplied, peaceably, all the vegetable substances, necessary in due time, to the subsistence of all the animal species which it contained; such as we see daily, (though in miniature) on a close examination of quadrupeds and birds, that the hairs or feathers are always produced before the appearance of those insects which soon live and circulate among them; yet, the seeds of those insects are deposited in the epidermis of the animal from which they emanate. This comparison of the Hindoos, recals forcibly to our minds the observations made every year, in the vast plains of Egypt, and on the borders of the Ganges, the Oronoko, and the Amazon; when the waters of the Nile, or of any of the other three mentioned rivers, begin gradually to retire after the term of their periodical inundations, and when the mud deposited by those inundations, begins to drain and dry up, we are surprised on close inspection, to perceive a quantity of insects, reptiles, and small animals, such as mice, rats, small aligators and an immense quantity of other species, which spontaneously shoot to the

light among small vegetable substances from the bosom of that creative mud to which they still adhere by their hind parts, until their dessicate state and original maturity enable them to free themselves.

Upon the same principle, the Hindoos believe that the central Globule of the Universe, generated or produced from its epidermis, (to use the expression) all the different species composing the two first reigns, the vegetable and the animal, which, by a secondary but necessary cause formed the mineral; such being the case, they remark, it is easy to conceive that every thing generating, growing, and multiplying, is to return in due time to the maternal bosom, and deposit upon it, their fluids, their salts, and ashes; in the first principle, there naturally must have resulted the first stratum of mineral sediment, and the first collection of waters, &c. &c. : and in the same manner all the vegetable and animal species, which succeeded and multiplied so rapidly, must with the necessary time have brought the circumference of the Globe to that immense bulk above mentioned; from which originated the symbolic idea of that fostering Cybel, as well as the allegory of the Phœnix rising from his own ashes, and was also the foundation of the Dogma of the metemsycosis, and all those ceremonies in usage among Eastern as well as European nations, but particularly in Gothia and the adjoining provinces, where, at the burial of their dead, they proclaim, that as we all came from the earth, we must return to it.

CHAP. IV.

Of the Primitive Times.

THOSE religious Philosophers understand by primitive times those which soon followed the origin of every thing on our Globe, and in our Universe. It is easy to comprehend, they say, that if the Globe and the surface of the earth then in their infancy, were of that limited spacity mentioned above, it was impossible for the terrestial or celestial agents to have attained that extent and volume which they obtained subsequently, and which they still partly retain, although now they are all more or less in a state of retrograde alteration, and stunted, when compared to their past perfection and volume, during the great prosperity of the Universe, and all its compound parts ; undoubtedly they could not develop themselves at first, with that rapidity, and to that extent which they did subsequently; similar in operation to those old trees, which in our days measure a height of 100 feet, although they are in a retrograde state, but which, in the origin of the Universe had not probably, more than the elevation and the diameter of one of our common sewing needles, even man himself, the horse, the camel, and the elephant, were probably less in size and sta-

ture than the ant of our times, and so on with all the other species, according to their natural and necessary relations, yet, the whole of those creatures, those living miniatures or pigmies, were organised in the last state of perfection, condition as indispensable to their duration and perpetuity as to the duration and perpetuity of the whole Universe. We must now acknowledge, that those nations which at first appeared to us of such a great antiquity, must now appear very modern, when compared, not only with those just mentioned, but even with the thousands of generations which succeeded them, generations, however, in whose minds remained the impression of their first origin, and which, no doubt, they transmitted to each other by mere relation, for the art of writing was unknown to them. It is also from that fact that many ancient nations (but subsequent to those thousands of generations above mentioned) collected many sublime allusions which they transmitted to their descendants, and which, by a further and last analysis reached the present generation, through the channel of the Hindoos, Persians, Egyptians, Greeks, Romans, and many other nations; allusions, however, so mutilated or misconstrued in our days, that they are incomprehensible to us, being entirely contrary to our present usages and customs.

As it is certain that the development of all the species which followed the primitive age of the world, was methodically regular, it required, consequently, a great many centuries of *those times,* * to bring (with the assistance of

* I say centuries of those times, because the Hindoos are

the vegetable and animal decompositions only) the earth to that state of elevation and magnitude which equalled the summit of our highest mountains, although it would be difficult now to ascertain or even to guess the exact altitude once possessed by these mountains, having long since been, like the rest of the Globe and the Universe, in a retrogressive state. At the period of that very high prosperity (I mean that which followed immediately the primitive age of the world,) every thing in the Universe was in perfect conformity with that general and particular magnitude above mentioned, and attained under the auspices of numberless and peaceable centuries, such as those trees which are now of 10 feet circumference, measured probably, in those remote times 40 or 50 feet, besides, their elevation, strength, produce, and longevity, were in perfect accordance with the development they had attained. The following remarkable facts strongly corroborate this last assertion of the Hindoos; 1st., those human skeletons measuring from 30 to 60 feet in height, dug out and found in several parts of the Globe, but particularly in Cretania, Thracia, Greece, Macedonia, Smyrna, Mesopotamia, Bohemia, Switzerland, in the Dauphiné, and several other places.* 2dly., those enormous animal skeletons often found in Tartary, and on the borders of the Ohio in North America, called in the Indian language *mam-*

persuaded that days, years, and consequently centuries, were in regard to their length, in exact proportion with the circumference of the Globe, which is their type and necessary cause.

* See additional notes to 4th chapter.

moth,* and which, according to their assertions, are the bones and skeletons of antideluvian elephants, which were then in a state of growth and bulk necessary and common to all the component parts of the Universe. 3dly., those races of giants, known to all the nations of limited atiquity, for those groupes of men and women of such gigantic stature, must have been the scattered remains of those who at the epoch of the awful catastrophe of the Globe, were hurried under the mass of waters, and with many other species of the three reigns, have been obliterated for ever from the catalogue of the Universe.† But in due time those remaining families of giants retrograded from their gigantic forms and gradually disappeared, for the then disordered state of nature, could no longer (and much less now) furnish those substances intrinsically necessary to the perpetuation of their races ; every thing in the Universe being, by the laws of its own organization, in common accordance with all its component parts, its inhabitants forming only one family, deriving their existence from one and the same being, from one and the same source, viz., from the *Mondan Egg*. I abstain from stating whether the Patagons really ever existed, because men from six to ten feet high only appear as pigmies when compared to the enormous stature of those races of giants above men-

* I have seen and felt some of these enormous skeletons, when I was travelling through North America.

† This fact will disclose to our Naturalists, that all researches for the completion of their systems become fruitless.

tioned, and whose history has been faithfully transmitted to us by several ancient writers.

CHAP. V.

On the Prosperity of the Universe.

If even numerous poets and writers of antiquity had abstained from chanting the happy reign of nature in the golden age, praising the richness and fertility of the earth, the mildness of the temperature, which they compared to a perpetual spring, the abundance and succulency of the fruits, &c. &c. If even they had not informed us that in those prosperous, nay, in those divine times, man was mild and innocent, free from vice or jealousy, without experiencing any privations whatever; that his long life was a peaceable continuation of delight; that the lamb could lay as fearlessly and as peaceably by the side of the lion and tiger, as it could by the side of its own mother; had not, I repeat it, all those poets and writers thus expressed their regrets for those fortunate times which had preceded them and were gone by for ever, (and of which they only spoke by tradition or analogy.) The statements of the Hindoo philosophers would be more than sufficient to convince us of the truth of all they have related on that subject, truth,

however so disregarded in our days, that the present generation converts into ridicule, and give the denomination of fables to those realities of times that are unfortunately gone by never to return—fortunate times which I have described in the preceding chapters. But the Hindoos assert that after the lapse of several millions of centuries of accumulated prosperities, which considerably favoured with perfect accordance the development of our Globe, its component parts, and all those of the Universe, (as stated above) that grand, that beautiful, and general order of nature was suddenly overturned in its progress by the sole effect of an infringement committed by a female of our own species.*

* I say female of our own species, because the Hindoos maintain that the denomination of woman, expresses an idea of union and property by mutual accord, which only dates from the epoch of civilization which was considerably posterior to that event; previously, the males and females were rigidly the property of nature alone, if we except some instantaneous and periodical times at which that same nature, for her immediate benefit, ordered them to seek the opposite sex for the multiplication of their species, because from that multiplication depends the prosperity and final resolve of the Universe. It is from that fact that originated the Saturnials and Bacchanalian feasts of the Pagans, and from which is still derived the carnival of some of the European nations. Those vernal feasts were established in commemoration of that sweet period at which nature formerly ordered all species to sacrifice to love, and thus facilitate the multiplication of her agents; their decomposition, their salts, residuums, and ashes, being in due time so necessary to her own welfare.

CHAP. VI.

Of the Original Sin and the calamities which were its consequence.

SEVERAL celebrated authors after figuratively making use of the *snake,* which they even endow with the power of speech, (because it was necessary to assist them in their aim,) gravely assure us that an *apple,* a *forbidden fruit, a fruit of the Tree of Life,* or the *Tree of the knowledge of good and evil,* being indiscreetly coveted by a female, was the sole cause of all those calamities which our ancestors witnessed, of which they were the victims, and of which, by an additional increase of misfortunes, the subsequent effects still fall so fatally upon us, although so innocent; according to the Hindoo philosophers, this is another of those incontestable truths proved and acknowledged by them of time immemorial, truth, which like many others are hidden by the veil of allegory, but still require no comment to be well understood, for who could not easily comprehend the real sense of those emblematical expressions which I have borrowed from those authors and from their most valued books? However, the respect due to morality unfortunately prevents me from fully satisfying the curiosity of the reader upon that interesting sub-

ject by faithfully translating the text of the Hindoos, but, to make myself as intelligible as possible, and not to disappoint the eager expectation upon an event so important in the history of the world, I am driven to say, that a long time past, indeed at the very period of the complete prosperity of the Universe, a Female of our own species* had an illicit connexion with the opposite sex, from which resulted two beings† whose nativity was quite unexpected, and in a place where every thing was calculated, consecrated, delegated, and in such an exact affinity, that there could be neither too much nor too little of any thing which might be wanted by its agents, (all calculated upon with the principal object which had given them their existence). In a place, where the combination of the senses or private will could not be substituted for those

* At a period quite contrary to the laws and organization of the Universe, in which all re-productions were strictly periodical.

† In the primitive state of nature, all species of females brought forth (without trouble or pain) as many offsprings as they had breasts, and an equal number of each sex, to prepare by that wise disposition those issues which were to follow and succeed each other, without interruption from the origin to the end of the world, and for its own immediate benefit. This easily explains the fable of Saturn devouring his own children, which is a simple allusion to time, which devours and swallows up every thing, and also to nature, which on her own hand absorbs every thing for her internal want, as it shall be explained hereafter.

of nature, without the most imminent danger or serious injury; nature continually watching and acting for us according to her own organization.

The unexpected appearance of those two beings was sufficient to overthrow some time after that beautiful order and that intimate union, which ruled and governed so necessarily all the component parts of nature, overthrown by the sole effect of the privations of food, which resulted most infallibly from that sudden increase of mouths, which happened so unexpectedly, so fatally, and in direct opposition to the particular and general dispositions of this Universe. It may probably appear surprising, (judging of things by their present state,) that the increase of only two stomachs in such vast dominions of nature as they must have been in those times, (though now so dislocated), could at any epoch have disturbed that wonderful order established, and existing then in the whole Universe? It cannot be difficult however, to understand, that the nature and indispensable regularity which constituted our world, could not allow the possibility of its being in any way disturbed without exposing it to the most imminent danger; such, for instance, as would be the result by our rashly meddling with the organization of whatever object taken in any part of nature, although the effects might not immediately be perceivable,*

* To abstain from triteness, I shall not mention a watch or a piece of mechanism, although some celebrated writers have not hesitated to do it, by seriously comparing our world to a watch, and its supposed author to a watchmaker.

for in a place such as our Globe was then, it was impossible to alter the destination of a single object, of whatever conformation, without attacking and disturbing the exterior edifice of the Universe; which has unfortunately proved to be too true, and in such an awful manner.

However to obtain the key of that great enigma, we must not fix our attention upon the unfortunate couple above mentioned, so much, as upon the bad example which that culpable action left to the whole human species, which had then become so numerous; bad example, which they were induced not only to follow, but even emboldened them to *think*, to *reflect*, and finally to *speak*, which till that period, they had never attempted to do, that act being contrary to their natural organization. Nevertheless, the deep impression which that accidental event left upon the minds of the then existing generations, and those that subsequently succeeded, was such, that they never forgot it, for the knowledge of it, was transmitted to us by many ancient writers, who extracted it from the Asiatic records, particularly from the Hindoos.

Consequently, it is not di ficult to comprehend from this limited exposition, (which I could substantiate by numerous other proofs, could the proposed limits of this work allow it) that the sudden birth of two beings, at a period quite contrary to the orders of nature, and moreover, at a time they were not, nor could have been expected, must certainly have produced a premature consumption of food, that premature consumption occasioned by the increase of mouths neither ordained nor allowed by nature, must soon or late (by the privations which they created) have driven the be-

ings of our own species, to consume by anticipation, aliments which were not arrived to their proper state of maturity.* It necessarily required a triple consumption of that food not arrived at maturity, to satisfy their hunger; latterly, the total scarcity of substances ordained by nature to be our food, induced us to try other substances quite foreign to our organization; in making those trials, we necessarily deprived of those same substances, those animals to whom they so lawfully belonged by the gift of nature; and those animals, thus deprived of what they had such a right to expect, began in their turn, and for the first time, to try other substances quite improper for their aliment; or attempted to defend by force what nature had distributed to them. From mild, gentle, and peaceable, what they had been

* Until that time the fruit by excellence, such as may be yet found near the tropics, was our only food, as the conformation of the human mouth will always prove it, whatever may be argumented against it; for if our jaws are compared with those of the carnivorous animal, such as the dog, cat, lion, tiger, panther, &c. a striking difference will be observed, and that difference of conformation is sufficient to accuse us in the eyes of reason, though to palliate our wickedness on that subject, we so artfully pretend to be born carnivorous, and claim the right of being flesh eaters like the beasts. It is true that the present degraded state of the Universe drives us to that extremity; but we mistake the right for the fact, or the accidental, for the natural cause. When I have demontrated that fire is unnatural, there will no longer remain any doubt on that subject.

till then, (as were all the animal species) they became cunning, wild, and savage.* They subsequently collected in herds to protect and defend each other, or to wander about in search of some new aliments for the support and conservation of their lives; for misfortune attach beings to each other, particularly when they are of the same species.

Man in his turn was compelled to act in the same manner, for the impatient and naturally carnivorous animal, no longer finding those carcasses ripen and prepared by the hand of time for his subsistence, began for the first time, to attack those living objects which came within the reach of his claws,† until that epoch his daily food had been prepared

* Mr. St. Johns, one of those enterprising travellers who first attempted to explore the most septentrionial regions of America, and where he resided 11 years among the Indian tribes scattered around those uninhabited parts, assures us, that on the first appearance of the Europeans in those silent countries, totally till then, unaccustomed to the presence of man, the beasts of the forests, (as it is verified on all deserted islands, when first discovered) being yet ignorant of the violence and cruelty exercised towards them by man, did not attempt to run away, but at times actually impeded involuntarily the way of the travellers; such was the mild state of all the animal species on earth, for thousands of years, previous to the period above mentioned; what an immense difference to the present times!

† In the origin of all things, the animal species when arrived *naturally* to their end, or their necessary term of maturity and perfection, had to pass without exception through the entrails of the carnivorous, there to be *re-digested,* as nothing whatever

and laid ready in his way*, as it was the case with all the other animal species. From that first reunion of man, according to the Hindoos, are dated the first tribes or societies, and the first step towards that state which we denominate *state of civilization,* for according to their system, the thought and the speech are not natural,but accidental effects produced by those dreadful calamities above mentioned ;†

could be lost or useless upon the bosom of the earth; on the contrary, every thing was metamorphosed, and obtained a higher degree of perfection in the stomachs of those carnivorous animals who had a lawful right to that consumation; the end, the fall, the maturity, of the substances which were to compose their food, being strictly calculated according to their want, each substance having a different destination from each other to assist the wants of nature, had also to experience different modifications according to its organization.

* In the origin of the Universe, according to its laws, disposition, organization, and perfection, all the animal species were compelled to pick up their food from the bosom of the earth, (sure indication of maturity and perfection of all substances) and were not at liberty to make any choice on that endless table besides; that choice was impossible, as every thing was in a state of admirable uniformity, perfect equality, (cathegorically speaking) and complete perfection.

† The Hindoos prove this assertion by the following fact. If a civilized man is abandoned in a forest, or upon a deserted island,in the course of a few years, he will have forgotten what he had previously known; he will not however, forget to satisfy the natural wants, because their functions will always

and before man had any idea to substitute fictitious food prepared by his own hands, to that formerly furnished so plentifully and regularly by nature, he was compelled, (in common with the other animal species, as stated above) to try different means to preserve life, first of all laws ; those trials, however, were not always successful, they often caused illness, sometimes premature death; hence are dated the first appearance on earth of diseases and premature, or accidental death, which till then had been unknown. In the middle of such an awful disorder, the vegetable and animal species, (so useful and necessary to the universal system of nature) being wasted and destroyed in all manner of ways, their multiplication being no longer in the proportions required by nature, their number decreased rapidly. The loss of one single object was not, says the Hindoos, to be so much regretted, as the millions of generations which it would have produced from that period to the end of our Universe, for the profit of that universal Being, towards which every object had a sacred duty to fulfil, by repaying those numerous tributes, for which he had solely received his existence ; for our Universe is a system of progression and multiplication, without which, it could not arrive to that

remain easy, from which they observe,we can easily distinguish the right from the fact; From the same cause, we civilized, and in the middle of society easily forget all we have been taught when young, unless we cultivate and keep our instruction in practice, (in our memory at least,) because knowledge is against our organization, consequently against the laws of nature.

term or result ordered by itself. The celestial bodies, which,like all others,have received their existence from our Globe, and from which they also draw perpetually their subsistences, were, in consequence of that same accident deprived of the quantum of substances with which they had hitherto been supplied so plentifully in the higher regions of the atmosphere. The volume and power they had then attained, necessitated them in the like manner to follow the example of the terrestial bodies, and to endeavour to procure their necessary aliments ; accordingly (but particularly the sun, whose nature is so attractive) they aspirated a great deal lower than the regular atmosphere, already impoverished ; they consequently greatly harrassed the terrestial bodies, particularly the earth or the mineral reign ; among the fiery, gazeous, bituminous, metallic, and other substances, which they indistinctly and forcibly aspirated, (such as we observe sometimes the ravenous child aspirating the blood with the maternal milk,) they extracted from the atmosphere many spirituous exhalations, not only contrary to their ordinary subsistence, but also to the nature of the celestial regions. Hence those dark spots observable in their disks, which are produced by the heterogenous imperfections of those substances described above ; also the paleness, extinct, wasted, and abortive state of so many celestial bodies, as well as the first appearance of the lightning, and the first rolling of the thunder, till then unknown, both of which were produced by the mineral and other unnatural exhalations pumped or aspirated from the atmosphere by the celestial bodies. Hence for the first time the fall of the thunderbolt upon the universal forest, which was par-

tially conflagrated; and upon those immense heaps of combustible substances, the immediate produce of animal and vegetable decompositions deposited in silence and secret upon the bosom of the earth, for a lapse of centuries antecedent to that awful event. Hence the sudden conflagration of a part of the superficy, as well as of the interior of the Globe; Hence the frightful excavations which were the results of that volcanic conflagration, which soon became general, and by its terrible action, forced up in the form of vapours the fluids of all the vegetable, animal, and mineral bodies, which it had decomposed and reduced to ashes.—Hence that great accumulation and protracted fall of rain, (so repeatedly mentioned by all the nations of antiquity) and which united to the remaining natural waters, till then collected and retained for ages in the large arterial canals of the Globe, but then partially bursted by the universal conflagration, produced that immense accumulation of waters, which at different periods submerged the different parts of the universal continent, as fast as they were engulphed in the abysses formed by that general volcanization, and the bursting of the arterial canals of the earth. Hence were dated (though long after) those sad epochs known to *modern antiquity*,* by the denomination of deluge of Oxyges, of Deucalion, of Samothracia, of Xixitrus,† &c. Hence the

* I say modern antiquity, for when compared to the great antiquity of the Globe it must appear quite recent.

† To have a limited idea of the dreadful effects produced by those engulphings and submersions which they must have occasioned, if a large stone is thrown in a basin of water, the water thus suddenly compressed will overflow, which explains the effects above mentioned.

origin of the first earthquakes, which produced those steep craggy mountains and rocks out of the ossiferous frame of the Globe ; also those isolated islands left in the centre of those vast sheets of waters called seas, which islands are very predominant on the surface of those waters, and are so many jutty spots, or wrecks of the universal continent. Hence the appearance of the first tides, occasioned by the overflowing of the waters from the centre of the Globe towards the Polar extremities : and lastly, the total dissorder and change of the conformation of the Globe, which no longer bears any resemblance to its primitive state, which formed then only one regular and universal continent, shaded by an endless forest, requisite on its own superficy, for reasons already stated, and for the protection of the *internal Being.* *(See additional notes.)*

Such is the description given by the Hindoos, of those great events which appear to us as so many inexplicable phenomenas, although we are so rich in systems of all descriptions, established upon mere conjectures : whilst before we attempt to create such systems, we ought to define rationally, the primordial cause of the Universe, which however, has not yet been the case.

CHAP. VII.

Of the Internal Being.

ACCORDING to the statements of the same Philosophers, it is quite erroneous to suppose, that our Globe is merely a heap of earth, stones, rocks, &c.; or that it can only be compared to a grain of sand, or an *ignoble heap of mud,* as so learnedly stated by Voltaire; or that its interior is only composed of a *mass of vitrification,* as so elegantly asserted by Buffon; or that it was primitively merely an *immense receptacle of waters,* as stated by Maillet.

In the same manner, say the Hindoos, that the filbert, the walnut, the cocoa-nut, contain within themselves, the seeds of a tree, similar to the one that produced them; or as the oyster contains within her shell, a living body possessing the faculty of reproducing its own species; and lastly, in the same manner, as an egg contains within its shell, the necessary substances to produce, with the assistance of incubation, an animal similar to the one that produced it: in a similar way our Globe contains within itself, a *germe* or an *embrio,* yet in Chrysalide, which will in due time produce a being, similar in every respect, to those from whom that Globe originated; consequently, the Hindoos observe, that, if the terrestial Globe contains internally, an

embrio, conceived from the most sublime essence, or works of nature; which *embrio* is, itself, the author of every thing in our Universe; that, by its own private resources, it assists continually, the development of every thing in this Universe; that, it also collects upon its bosom, the ashes of all species, when they have arrived at their natural termination: what can be more holy, more sacred, or more fit to excite our deep meditations, our profound respect and our gratitude, than the terrestial Globe, if we were just, rational, and grateful? Indeed, if, (as I believe it,) the system of the Hindoos is true, how painful it must be to the feelings of those people, who venerate so profoundly the works of nature, to behold such men of genius, as I mentioned above, notwithstanding all their talents, being yet so deprived of common good sense and reason, as to compare our terrestial Globe, which is so voluminous, to *a grain of sand, or a heap of mud;* when on the contrary they ought to have reflected, that from that heap of mud, we all have received, in regular succession, our existence; that, from its bosom, we draw our daily subsistence, and find on that same bosom, our everlasting rest.

Such is, however, that *heap of mud;* it remains silent, but its works do not fail to speak most strongly in its favor, to all the nobly organized souls; that *heap of mud,* which peaceably allows us to rave at ease, sometimes with ingenuity, (though without sense,) but which, nevertheless, swallows us all, with all our inconsistences and absurdities respecting its conformation; thus to prove to us most undoubtedly that we are nothing, not even *a grain of sand,* or *an ignoble heap of mud,* whilst that Globe which we so

much despise, was, is, and will be, every thing to the end of the Universe.

Besides, say the Hindoos, how could a heap of mud, or an inert and shapeless mass of sand, destitute of any creative faculties, have the power to give and transmit life to every thing that exists, if it is itself, deprived of it?— If we reflect only for a moment, I am pursuaded that we shall soon discover the absurdity, (to say the least of it) of the gratuitous and nonsensical assertions of Voltaire. Such, however, is unfortunately the manner in which every thing is abused, and the most holy, the most sacred works of nature, are thus misrepresented and profaned, when sufficient care is not taken to define them properly.

Yet those dreadful earthquakes, felt at different periods in all parts of the Globe, which not long back engulphed in the waters, the greatest part of Lisbon, and Messina, crushing the inhabitants under their ruins, and in a few seconds also swallowed twelve large cities in Asia Minor, independent of several hundreds of small towns and villages; which, in seven or eight minutes annihilated in Peru and the adjacent countries, a length of coast of 900 by 240 miles, leveling with the plains those enormous mountains which happened to be on that tract of land, swallowing cities, palaces, villages, forests, shipping, men, women, children, and animals of all species, &c. &c. To what real cause can be attributed earthquakes which could produce such awful disasters, as well as many others which I omit to mention, or are unknown to us, unless we attribute them to the internal Being constrained in its sphere, whose circumference is so much reduced, or when counteracted

by an internal accumulation of combustible matters underneath the bed of the oceans, or by the unnatural and unpleasant coolness reigning at the bottom of certain seas, and by other causes unknown to us, but which it shows so distinctly by a sort of fluttering or convulsive movement, which occasions those awful accidents denominated earthquakes? consequently, there must exist in the bosom of the Globe, a Being, panting, breathing, and living. Although internal volcanizations, sudden eruptions and explosions, are often times the token of some slight commotions in the frame of the Globe, whose superficy is still in a sufficient state of elasticity to allow such phenomena. However, the cause must not be mistaken for the effect, for those earthquakes commonly attributed to the proximity of volcanoes, are produced by a sudden and uneasy state of the *internal Being* who exists and reigns in the whole of the interior of the Globe! really, how can we suppose that a volcano could be so connected, or have such ramifications as to produce those commotions which I have described, and which extended upon a tract of 9, 18, 27, and even 45 thousand miles; it never can be rationally admitted. None but the *internal Being*, everywhere present, as stated above, can by its shudderings, produce such awful and terrifying disasters; I say terrifying because they still threaten the safety of the remaining nations, which may yet be crushed, engulphed, submerged, and for ever annihilated, as were formerly those nations, which inhabited the parts of the Globe now covered by the oceans. I abstain from making any particular remark on the Atlantide,* (that im-

* A great Island mentioned by the ancients, but which no longer exists.

mense island mentioned by the ancients) being only a fragment of the primitive continent of the Globe; though I remain persuaded, for many reasons, that it formerly joined the continents of Africa, and America, at which epoch, the Septentrional part of America joined the European continent.

CHAP. VIII.

The Earth, the Waters and the Minerals.

THE vegetative earth, (the mould) the waters, and the different metals, which form the external bed of the Globe, were entirely produced, as before stated, by the decomposition of animal and vegetable substances which preceded us; consequently, if the age of the World, or of the Universe, is computed by the quantity of water spread on the surface of our Globe, or by its concrete state, (though its superficy is now considerably lessened,) of what great antiquity must not we acknowledge it to be? It will be incalculable, and that period of 1,955,884,889 years to which the Hindoos refer the origin of the World, will appear scarcely sufficient to give us a satisfactory idea of its antiquity; but waving this point of argument, as well as many

others which I consider myself bound to pass over, I shall simply state that the Hindoos believe that the *internal Being,* in order to facilitate its own gradual development and final result, requires a solid concretion (yet sufficiently elastic and panting) such as we observe in the ossiferous frame of the Globe, *and which is attracted in all directions, yet upon one uniform plan, by the firmamental power, sole focus of universal attraction.*

CHAP. IX

On the Air.

THE air is directly produced by the *internal Being,** the source from which every thing derives life, directly or indirectly; we therefore infer that we live by it and in it, itself living in us. The air is the basis, or the principle of the existence of every thing living and breathing in this Universe: for without it, it is impossible that any thing can exist: It reaches from the centre of our Globe to the confines

* In common accord with the vegetable, animal, and mineral reigns, all of which produce constantly, vapour or aerial gazes.

of our Universe, with that difference only, that its nature, purity, and rarety, alter according to the regions it occupies, owing to the density which it acquires in the empyreal regions; it constrains the stars, and prevents any deviation in their Revolutions; it compels them to avoid each other perpetually, on account of their reciprocal contrast, in which operation it is assisted by the infinite freezing power of the firmament, which continually attracts the metallic basis of the celestial bodies, and repulses their light. Such is the real cause of the perpetual circumvolutions of the celestial bodies around our Globe; when arrived in the upper regions, the air gradully altering its nature and quality (as above stated) gets so rarified, so concentrated upon itself, and at the same time of so sublime a nature, that it attains a degree of intense cold, which cannot be described. We can therefore truly consider the air as one of the most subtle, and powerful conductor and multiplicator of the light.

CHAP. X.

On the Firmament.

THE Firmament is a solid concretion, transparent, of a whitish or pale celestial blue: it is the most pure and hard of all bodies, being the only body not porous. It is composed of the most subtle and sublime emanations, which are constantly and perpetually extracted from the terrestial bodies, and subsequently purified or cuppelled for its profit by the numerous luminous bodies arranged in gradual order for that operation, in the Empyreal. It is consequently the grand residuum of all the most precious residuums from the vital, phlogistic, caloric, and igneous parts, united with other mixed and volatile substances, exalted to the superior regions by the porous channel of all the terrestial bodies. It is owing to that circumstance that such a great analogy exists between the nature of the firmament and the diamond, whose faculties and properties are very nearly similar, both being produced by the same substances, but by reverse operations; the firmament by sublimation, and the diamond by concentration; consequently, the first is natural, the second quite accidental. The firmament forms the limit of our Universe, retaining all bodies at their proper distances and places; without it nothing could preserve its

existence, it is indispensable to our Universe, to retain all its component parts, in a similar manner, as the shell of an egg retains the substances of which it is composed, without that shell, or envelop, it could not exist, for it facilitates its final result, in the same manner as the firmament facilitates the final result of our Globe.

The firmament obtained its extension in perfect accordance with the other component parts of the Universe, and their gradual *increment;* the whole forming only one perfect Being or Object, uniting and retaining in order, all its component parts, although, in consequence of those unexpected disasters, mentioned in chap. 6, there only remains a sort of chaos and frightful disorder, compared to its primitive state. Yet some celebrated writers, contented with those disordered, irregular, and horrid remains of our Globe, exclaim wonder, with all their might! It certainly shews that they are by no means nice on the subject.

As I have previously observed, the firmament assists powerfully, the circumvolutions of the stars, none of which can remain immovable, although they only approach the firmament within a specific distance, which is always in perfect unison with the quantum of substances (in different states of purity,) and of light which enter in their composition, as it constantly attracts their metallic basis, and repels by its contrast, the light, or igneous fluids, which they may retain. Consequently, the light possessed by the heavenly bodies, is reflected on it, particularly that possessed by the sun, which being returned to us by the counter-reflection, causes daylight; which operation is fully demonstrated one hour before sun rise, and one hour

after sun set, and is called twilight. The celestial hemisphere, which is so distinctly seen in the equinoxes, from 6 o'clock in the morning, till 6 in the evening, is equivalent to two diameters of the Globe, or 18,000 miles, and the other half which remains invisible to us, forms also two diameters, or 18,000 miles more; consequently, the firmament is easily demonstrated to inclose the whole Universe, (the centre of which is the earth, possessing a diameter of 9,000 miles.) Its diameter being only 12,000 miles, or forming a shell, or an envelop, 36,000 miles in circumference, and then we have its exact distance from the superficy of our Globe, which is no more than 1,500 miles. This limited demonstration teaches us, that it would be real madness to think of adopting the system, which has been attempted to be established in the last two centuries, and which, impudently represents as a vacuum or a pretended immensity, that firmament which we so distinctly perceive above our heads: It is another of those gratuous insults, offered by modern philosophers, to our sight, to our reason, and to our senses; senses, which never can err, if left uncontrolled to the simple dictates of nature, and never can deceive us, unless previously deceived themselves, by being decoiled from their natural destination; destination, however, incomprehensible to the adepts of our age.*

* I reserve myself, to give in another part, some positive explanation on this subject.

CHAP. XI.

On the Moon.

The nearest of all heavenly bodies to the earth, is the moon, next, the sun, thirdly, the planets,* fourthly, the stars, and then the firmament forms the fifth or closing circle, thus offering to our sight the main point, or limits of the universal picture, *(see planisphere.)* If, in the centre of those five circles, we place a sixth, representing our terrestial Globe, we shall have in a few figures, and limited space, the complete system of the Universe, the only true and correct system according to reason and nature, all others existing, being only founded upon fancy or chimera.

The diameter of the moon is equivalent to only 45, or 48 miles, her distance from the earth not exceeding 270 miles. The moon can never be properly eclipsed, because there is no substance interposed between her and the earth (the clouds excepted†) which can determinate or produce such

* I shall explain hereafter, my reasons for making a judicious abstraction of the planets Mercury, and Venus, which form their revolutions round the solar circle.

† The clouds are only accidental bodies or substances, consequently they are unnatural.

an accident. We mistake for moon eclipses, that transient obscurity, which at some periods overshades her disk and light, and which is produced solely by scoria, or protuberant metallic masses, assisted in that operation, by a regular motion which she has upon her own axis. Those scoria or metallic substances, when in a proper position, oppose their shade to the light of the moon, and occasion that darkness of her disk, which we call eclipses. The diameter of the moon exceeds that of the sun,* for the natural order of all heavenly bodies, as to their volume and proximity to the earth, is in perfect accordance with the quality of the substances which enter in their composition, or form their aliment. It also determinates their specific gravity and diameter; therefore, the moon being of a greater volume and gravity than the sun, is owing to the quality of substances which enter into her composition, and which being immediately received from the earth, are neither so pure nor so subtle, as the substances which serve to aliment the sun, as they are required to be extremely active and subtle; according to the same regulation, the sun must be of a greater volume than the planets, which are also much larger than the stars, owing to the same cause, and in consequence of their relative capacities, assisted by the action of the firmament, the most sublime product of the Uni-

* It is the natural property of all heavenly bodies, to be of less purity in proportion to their volume and proximity to the earth; consequently, the moon is larger than the sun, but not composed of such pure materials.

verse. The moon like all other heavenly bodies, is alimented with substances periodically received from all the terrestial bodies, but particularly from the waters of the seas, as through that medium the internal Being, disengages himself by emanations of the phosphorous and other substances with which it becomes incumbered.* This system is easy to be understood, for if to promote their own welfare, each terrestial body, or earthly agent,is compelled by the natural operation, to perspire or transude through its pores, how much more essential and necessary that operation must be to their author, the stock or basis of our Globe which is so voluminous, and is the sole principle of every thing in the Universe.

The moon has no influence whatever on the terrestial bodies, which, on the contrary, have a very great and very sensible one upon her, by transmitting for her aliment, all the substances requisite for her illumination, as mentioned above, and without which, she could not retain her existence. During the gradual degrees of fulness, acquired by that heavenly body, forwarded by divers emanations from the terrestial Globe, and till the period of her plenitude, all the terrestial bodies experience, more or less, a sort of commotion, alteration, or fermentation, which affects the evacuation of those phosphorous substances mentioned.— That phenomenon having been observed by several physi-

* The light of the moon is phosphorous light, and consequently received the greatest quantum of its aliment from the seas, whose inhabitants contain that substance in greater abundance. Phosphorous is procured on the English coast from the bones of Pilchards.

cians of antiquity, led them to believe that it was produced by the influence of the moon, which effected that terrestial commotion or fermentation. It is, however, quite the reverse, and here again they mistook the effect for the cause. It is owing to that periodical evacuation of phosphorous substances from the earth and its agents, that during the increment of the moon, but most particularly at the period of her plenitude,* (last effort of the fermentation of the waters occasioned by a similar operation of the internal Being) the sea appears in that agitated and swelled state which occasions inordinary high tides, and which is another operation which has again induced many learned men to mistake the effect for the cause, by attributing the regulations of the tides, to the influence of the moon, because it happens to coincide with the fulness of that heavenly body. Those errors, as well as numberless others, have entirely originated from our fancying and establishing numerous systems, which have no other foundations than mere conjectures; instead of which, we should first have attempted to discover the cause, the principle or the basis of things, which would have rendered the task both easy and rational; but unfortunately at all times, it has been most wilfully our fancy, to mistake the effect for the cause, because we always neglected to define in the first instance, the origin, antiquity, conformation, laws, organization, and final destination of our Universe. Knowledge, how-

* Physicians may be much assisted in their researches by this explanation of the influence of the terrestial bodies upon the moon.

ever, which is as necessary to act rationally, as it is to lay the foundation previous to the building of an edifice; consequently, what has been the result? that we have rivalled each other in talking nonsense, although not without art, and even ingenuity, from which, arose those strange systems which have so gratuitously substituted a vacuum or pretended immensity, to that firmament so essentially requisite to retain, inclose, and limit every thing: systems, which our own sight and reason, so strongly demonstrate to be false; thus, that celebrated author (Voltaire,) very leisurely compared our immense Globe to a grain of sand, or to a heap of mud; others have even gone so far, as to pretend that the moon, the sun, and even the stars, are inhabited, that they contain seas, mountains, volcanoes, trees, &c. &c.* and blush not to expose, most impudently, to the eye of the public, charts of their pretended discoveries: from those numerous absurdities, arose also the no less absurd opinion, that the heavenly bodies are of such immense volumes, that the shortest distance from us of any of them, is upwards of 99 millions of miles! If, however, we consider rationally, the subject, for a single moment, we must perceive, and be convinced, that one body, of such immense dimensions, would alone be sufficient to block up the whole firmament.

Hence again, arose the idea of the immobility of the sun placed in the centre of our Universe, while our Globe is represented to whirl about on its own axis, like a top, in the space of 24 hours, and is subsequently sent, to cir-

* See the works of Walter Millar's, (Metaphysical Inquiries) opinion, adopted also by S. Parkes, author of several works on chemistry.

culate round the sun for twelve months. It is, on the contrary so easy to perceive that the terrestial Globe is fixed in the centre of the Universe, of which it is the heart, the soul, and the author.

To their absurdities, we must also refer the system of all those pretended singular rotations of the stars, rotations which have caused so much trouble and difficulty to be explained, and have met with no success. Hence arose another fabulous opinion, that our Globe is a luminous planet; and last of all, those numberless brilliant dreams, which have at all times deceived us most completely, being founded entirely upon the vague of our imagination. Besides, how could we expect to make any rational or correct discoveries on the nature of our Universe, so long as we depreciate and despise it, and that we obstinately seek its origin where it is not to be found? It remains an impossibility; however, not to digress from my subject, I must resume the system of the conformation of the moon. These spots which are so remarkable on her disk, as well as on the disks of all the heavenly bodies, are produced (as stated in the 6th chapter) by the impurity of certain substances which now constitute her aliment, impurity caused by the now disorganized state of the Universe. The disk of the moon is perpetual, although it is only illuminated thirteen times in the course of our year, by a certain accumulation of phosphorous, and other gases of similar composition; when visible or invisible to us, the same phenomenon happens in the whole Universe, for the Hindoos reject most strongly the opinion of Fontenelle, who so merrily supposes that beings or animals, existed in

the moon, as well as in the other heavenly bodies; the nature of the substances of which they are formed, being in direct opposition to any such probability, not to say such a mad dream.

I shall conclude this subject, by stating that what causes the revolution of the moon round the terrestial Globe, to be so heavy and slow, is owing on one hand to her own excessive gravity, produced by the imperfection of her component substances; and on the other hand, by the loose state of the regions she occupies, when compared to the density of the superior regions. The firmament being at such a great distance from her, consequently acts upon her mass with infinitely less power, than it does upon the other heavenly bodies less remote from it.

CHAP. XII.

On the Sun.

THE aliment of the Sun is composed or furnished by those igneous particles molecules, and other substances of similar nature, which by an insensible transpiration, continually and perpetually escape from the terrestial bodies, as well

as from their decompositions, but most particularly from the terrestial Globe itself, which by that regular operation, revives constantly the air necessary to our subsistence. The moon, as previously stated, concoct a great part of those substances thirteen times in the course of the year. The diameter of the sun, being little more than half a degree, does not exceed 39 miles, its distance from the earth is only 450, as will be demonstrated in the 29th chapter; most of its principal functions being generally known, it is useless to repeat them; however, we must not lose sight of its principal functions, to whom are confided the final resolution of the *Internal Being*, by a regular and gradual incubation of all its superficies; although that sort of incubation has become extremely irregular and very slow, since that celestial body has lost considerably of its diameter and power, owing to the metallic scories, which now obstruct a great part of its superficy; that operation being also partially impeded on one hand, by the now naked state of the surface of our Globe, deprived of its Universal forest; and on the other hand, by the mass of waters which nearly cover its surface.

CHAP. XIII.

On the Planets.

THE Planets are heavenly bodies placed irregularly, although at a limited distance from the solar regions, to collect the different substances which continually diverge and escape from it, and which they elaborate afresh, allowing them to evaporate again for the aliment of the stars; their volume is very limited, and their distance from us is from 800 to 900 miles.—(*See additional Notes.*)

CHAP. XIV.

On the Stars.

THE Stars are the last recipients; they are organized t collect all the most subtle and spiritous gases, to purify o cuppell them, and in last analysis, to transmit them to te firmament, thus to facilitate its extension, solidity, d

phanity, and purity, in combination with the attractive and repulsive faculties which it has acquired; their volume and distance from the earth, is a hundred thousand times less than we suppose, which will be fully demonstrated in a process, shown in the 29th chapter. From this short explanation, it is easily perceived, that the celestial or heavenly bodies may be reasonably compared to so many hands, organized in such a way, as to receive and purify gradually the substances intended for the edification of the firmament, of which they are the agents, being regularly placed for that purpose, at different elevations from each other. Whatever particular functions those heavenly bodies may have to perform, it is certain, that all the different objects composing our world, are all necessary to the Universal action, for which they are so beautifully calculated by their natural conformation.

CHAP. XV.

On Day-light.

DAY-LIGHT proceeds directly from the Sun, which action is powerfully assisted by the reflection and counter-reflection of the firmament, the Air and the earth which form its auxiliaries.—(*See additional Notes.*)

CHAP. XVI.

On the Night.

NIGHT is forwarded or produced by the absence of the sun, but particularly by the enormous volume of shade or obscurity, projected by the earth upon the upper regions, and upon the firmament. It is that immense shade or interception of light, which, in the Polar regions, produces eight and nine months of continual obscurity ; and, which in this country, so much nearer to the Tropics, produces winter nights of fifteen and sixteen hours. This fact proves at once, what the bulk of the terrestial Globe must be, when compared to the insignificant volume of the sun, and that the distance of the latter must be very limited, if the terrestial Globe can thus hide it for such a prolonged period as six and nine months, and that its rays, which are so divergent and reflective upon the firmament, can remain invisible all that time. For, if upon a supposition, the sun could be withdrawn at a further distance of 50 miles from its present course ; (provided the firmamental faculties could allow it,) the divergeance of its rays and its effects upon the firmament, the atmosphere, and the earth, would be such, that there would be no perceptible night in the whole Universe, nearly similar to the effects observed in Russia, during the summer months.

The celestial hemisphere, which we so distinctly see during the Equinox, morning and evening, is equal, as observed before, to exactly two diameters of the earth, or 6,000 miles; the other invisible half, representing of course the same volume, and no more; forming consequently together, a firmamental circumference of 36,000 miles; capacity quite sufficient to envelop, retain, and submit every thing composing our Universe, and essentially necessary to the organization and conformation of the *Mondan Egg*.

CHAP. XVII.

On Cold.

Cold is a direct product of the firmament, in combination with the superior atmosphere. Two principal causes contribute most powerfully to the congelation of the Polar seas. The first, their great distance from the sun; the second, their proximity to the firmamental ways. That congelation, like all others, produced by an intense cold, is quite contrary to the primitive order of nature, and dates only from the Universal disorganization.

CHAP. XVIII.

On the Heat.

Heat is the immediate and direct product of the sun, although it requires to be seconded in that operation, by the repercussion of its rays upon the earth, which add considerably to their intensity. It is owing to that cause, that the sun having no power to repercute its rays upon the supposed vacuum of the superior atmosphere, the passage, or accidental interposition of a small cloud between it and the earth, is often sufficient to produce a sudden and keen cold, even in the summer time, and at mid-day.

CHAP. XIX.

On the Lacteal or Milky way.

The milky way is simply produced by the fiery phlegms, rejected, or continually escaping from those heavenly bo-

dies, placed in the lower regions, and only dates its existence from the epoch, at which those bodies were compelled to extract their aliments from different substances, as impure and improper, as they are foreign to their nature. It results, consequently, that the Lacteal way is only accidental; however, as it participates in a partial way, of the nature of the heavenly bodies; like them it is compelled to obey the general law which propels them around the earth.

CHAP. XX

On the Comets.

THE Comets are produced by the accidental superfetations of nature, since her disorganized state, prevents her regular operations; from which, it results, that they cannot reasonably be considered either natural or periodical, but merely accidental; which is fully demonstrated and proved, by their want of a proper basis to retain their component substances;* also by the irregularity of their forms and revolutions, and by the facility, with which they waste

* This inability of the comets to retain their component substances, occasions those long fiery tracts, which we vulgarly denominate, tails of Comets.

away, without either order or utility, unless we allow, as some advantage, a small additional impression of heat, which they some times effect on the lower regions of the atmosphere, when assisted by the advanced state of the season. Definitively, the comets are imperfect celestial bodies, aborted in their ascension, for the fall of those worn out and disorganized stars* cannot be now so frequent, as they must have been in the first centuries, which followed the grand catastrophes of our Globe. Nevertheless, as the comets participate of the nature of the other heavenly bodies; they are likewise compelled to conform to the general law, and to circulate round the earth till their total extinction.

CHAP. XXI.

On the Eclipses of the Sun.

The Eclipses of the Sun are effected by the casual interposition of its disk, with the disk of the moon, and when both

* A star partially aborted, thrown out, or escaped from its boundaries, in arriving to the inferior regions, would probably produce a sudden dissipation of light, similar to that produced by the Comets.

meet in a proper position produce that effect.* In the primitive state of the Universe, such accidents were impossible; first, on account of the semifluidity, and transparency of the luminous bodies; and secondly, on account of the perfect organization of the firmament, which could not allow such accidents: consequently, they were first caused, like all other accidental operations of nature, by those great catastrophes which disorganized the Universe.

CHAP. XXII.

On Aërolytes, commonly called Moon Stones.

The Aërolytes are the shell, the scum, or to be more explicit, the superficial parts of those metallic masses, which now partially obstruct the superficy of most of the heavenly

* The return of the Eclipses may be easily calculated, for all the shepherds and herdsmen of antiquity (such as is still the case in the central parts of Asia Minor,) calculated their return with great skill, although they were illiterate, and had not the assistance of any astronomical instruments; from them we have obtained our knowledge of that, as well as of other sciences, although we take great care to conceal the fact.

bodies, and are other results of the general disorganization of the Universe. The fall of those accidental productions, must have been very frequent in those centuries which succeeded the great catastrophes of the terrestial Globe, their substances being produced entirely by those catastrophes.

Antiquity distinguishes Aërolytes by the name of Shower of Stones, we subsequently denominated them Moon Stones, under the idea that they fell from that planet. Our incredulity is such, that no longer than forty years back, any person asserting their existence, would have been laughed at; yet the ancients had a perfect knowledge of them, several millions of years back; for nothing is more common than those accidental productions:* I can certify, that I have seen and examined several of those meteoric substances, in the four parts of the Globe; some in the middle of plains, others in the cabinets of naturalists. At St. Petersburgh, I had a minute inspection of the largest I ever saw, it weighed sixty-four Russian pouds, or 2300 lbs. The ancients, however, preserved for a long time, an enormous one, which weighed several thousand lbs., it was placed at the entrance of one of their celebrated temples, in Asia Minor, where it remained a great length of time; but it was subsequently swallowed up by one of those aw-

* The limits of this work do not permit me to give a chronological list and description, of all the Aërolytes which fell at different periods; I refer the reader to the Dictionary of Chemistry, by Dr. Ure, p.p. 582; also Dr. Jamieson's Dictionary of Mechanical Science, under the article Aërolytes.

ful earthquakes described in the 7th chap. It was called *Mother of the Gods,* being then supposed to have fallen from heaven.

We must not however, mistake the real Aërolyte, with the metallic mass which produces them, and of which, as previously stated, they are only the crust or the refuse; for I am convinced, that the enormous meteoric stone, first alluded to, was not a real Aërolyte, but most certainly, the metallic basis of an aborted star, which fell upon earth at some remote period. Those phenomena must have happened more often than supposed, in those centuries which immediately followed the general disorganization of our Globe. I am of the same opinion concerning the large Aërolyte weighing 1,400 q., examined by Mr. Pallas, which fell on the summit of a mountain in Siberia, as well as another enormous one, estimated to weigh no less than 40,000 lbs., seen, felt, and examined by Professor Humbolt, in New Biscay, in America. What strongly supports my opinion and assertions on that interesting subject, is, that two thirds of those pretended large Aërolytes, are composed of the most pure, soft, and malleable iron, not which is the case with the compounds of the real Aerolyte. Those metallic masses can only be considered as having formed the basis of aborted stars, which fell on the Globe at different periods, for although the firmament is extremely attractive towards all regular and spherical bodies, placed in the Empyreal, yet in that function, it requires the assistance of the natural propensity, which the igneous gases forming them possess, of rising powerfully towards the firmamental regions, in order to find their fixity and equilibrium; conse-

quently, when any of these two classes of bodies cease to exist, their basis becoming irregular and composed of heterogeneous substances, and wanting their necessary equilibrium, they subsequently fall upon the terrestial Globe.—*(See additional notes.)*

Although I am convinced that a spherical body, such as a star, cannot, owing to its form, reach the firmament (for reasons heretofore enumerated) no more than a round body could reach the bottom of certain seas; yet I have no doubt there exists in the superior regions of the Empyreal, numberless celestial bodies nearly extinct, which still circulate in a similar manner as the perfect ones, by the impulsion which they have received from the attractive and repulsive faculties of the firmament, and owing also, to the closeness, compactness, and density of the atmosphere in those superior regions, their spheric form assisting that operation.

To conclude this subject, I shall relate, that during a short residence at Macao, several learned persons confirmed what I formerly read in the Chinese history, respecting the fall in that empire, at different periods, and at different distances, of two aborted stars, one of which, burned for nearly six months after its fall! their basis was ferruginous, and they contained several small Aërolytes at their extremities, each measured nearly 600 feet diameter!

CHAP. XXIII.

On the Lightning, the Wind, and regular Breezes.

ACCORDING to what has been explained in the 6th chapter, the Lightning and Thunder, (as well as all fiery meteors,) are formed in the upper regions of the atmosphere, by the accumulation of exhalations from the earth; such as elastic fluids, or inflammable, metallic, alkaline, and spiritous substances, &c., &c., all of a very impure composition; when those substances begin to acquire a state of fermentation, they get agitated and clash against each other—this phenomenon is caused by the heterogenous substances which enter into their composition, and by the different contrasts of the temperature of the air, continually loaded with vapours of different conformations; such is the immediate cause of the Lightning, and of the awful rolling of the Thunder which so justly terrify us, being often the precursor of death. Therefore, we conclude, that those phenomena, unknownbefore the general disorganization of the Globe, are only transient and local, as several may happen at the same time, and in different parts of the atmosphere.

The Wind is produced by similar exhalations of elastic fluids and volatile gazes, but their acidity and crudity

differ essentially from the nature of those gazes above mentioned. Those heterogeneous substances so subtle and turbulent, are principally produced by the waters of the seas, which continually disengage themselves of a multitude of gaseous particles contrary to their nature; all seas are not liable to that inconvenience, which is produced by the state of their beds, their situation, temperature, and particularly by the conformation of the numberless bodies which they contain, &c., &c.—which, according to their different states of imperfection, determinates a certain degree of fermentation and evacuation. It is on that account, that the Pacific Ocean is generally so calm, its products being of a nature more pure, than those of other seas.

The formation of sea and land Breezes are quite different, for their existence does not require any of those vaporous exhalations; they are natural, and are produced by the rising of the sun upon the horizon, its passage at the meredian, and lastly, by its setting—for in those three instances, it repels an immense quantity of the air existing in the superior regions. (Air so finely connected with our atmospheric air by imperceptible lineaments.) It operates upon it a pression and dilatation, which produces, and at the same time regulates the Breezes of morning, noon, and evening; the evening Breeze, however, may be considered to be the immediate effect of a counterpulsion of the atmospheric air, which, being previously compressed and instantaneously compelled to retreat, or shrink upon itself, suddenly returns to its natural expansion after sun-set, spreading at the same time, that cool moisture

necessary to the atmosphere, to give to the evening Breezes the body, the strength, and the requisite stiffness. It is, however, not impossible, but that the swelling of the sea which causes the tides, (as will be demonstrated in the following chapters,) often acts as an accessary and powerful auxiliary, to the formation of the evening Breeze. Finally, we must consider, the land Breezes as natural, and having existed from the primitive times, although they were not so strong as they now are, being checked by the Universal forest, which then shaded the terrestial Globe.

CHAP. XXIV.

On the Rain and the Dew.

The Rain is not natural.* as we have been led to believe it; it only dates its first appearance from the epoch of the general disorganization of the Globe. In certain countries, and under particular circumstances it is useful, and even necessary to the fertility of the earth; but, in

* Consequently, the clouds, the snow, the hail, the sleet, &c., are unnatural.

many instances, its effects are awful, producing devastations, famine, and death, occasioned by those dreadful and sudden inundations, which happen yearly in many parts of the Globe. In the primitive state of the Globe, an abundant and beneficient onctous Dew,* communicated to the atmosphere, a sufficient quantity of substances requisite, to give it the necessary degree of elasticity and suppleness, and to the vegetable kingdom also, an equal sufficient moisture to refresh it, and perpetuate its fecundity.

In several parts of the Globe, particularly in Calabria, Sicily, Egypt, Arabia, in the interior of Africa, and in South America, that Dew, that restorative balsam, supplies alone the salutary and essential moisture requisite, to facilitate the maturity, conservation and multiplication of the vegetable kingdom; for, although Rain is not known in those countries, they have two, and sometimes three crops, in the course of the year. This fact is sufficient to prove, that although our Globe is much impaired, Rain is not naturally requisite, even in the hottest climates, provided Nature, the author and mother of all things, remains faithful to her primitive laws, in supplying as formerly, the quantity of Dew required by the vegetable kingdom.

* A gummy and nutritive substance produced, and ascending from these numberless particles, both rich and in a fluid state, naturally extracted from all the terrestial bodies, which were then in such a high state of perfection.

CHAP. XXV.

On the Loadstone.

Upon the same principle as the firmament and the diamond are, the products of homogeneous substances, (the first by sublimation, the second, by concentration;) upon the same principle as those mineral and metallic basis, which obstruct the celestial bodies, to which they ascended and attached themselves, have also their analogous substances upon earth; thus there exists two kinds of Loadstones, one Aërial or meteorological, the other Terrestial, both however, being accidental, for nature was not organized, so as to second or assist their existence under such a form. Consequently, two reversed operations have produced those substances, which appear to have originated in the following manner:—First, the iron from the animal blood mineralized in consequence of, and by the total overthrow of the Globe; Secondly, the Loadstone, from the most pure, the most volatile essences of that iron, which (although an onctous substance in the principle,) suddenly and accidentally ascended in the superior regions of the atmosphere, which being thus thrown into confusion, and consequently diverted from its regular order, instantaneously allowed those ferruginous emanations to pass, and

reach even the firmament,* where they were fixed and adhered for a certain length of time, before they fell back upon earth, having previously, however, acquired those magnetic properties observable in the metal, commonly called *Loadstone*. Emery, and several other similar accidental substances, which are erroneously called minerals, owing to the great resemblance they bear to them, are in a similar manner the productions of different substances, which ascended in the superior regions, and were attracted by the heavenly bodies; (as demonstrated in the 22d. chapter on Aërolytes.) Finally, all minerals or metallic substances, different in their nature and composition, found either in stratas or in beds, or separated in isolated masses, and forming distinct bodies, are all accidental products, resulting entirely from the conflagration of the Universal forest, and the general volcanization of the superficy of the terrestial Globe, and from the lixivium mixture, reunion, or agglutination of the substances contained in the mass of ashes produced by these two great accidents, the conflagration and volcanization of the terrestial Globe. Such is the origin of all metals, precious stones, real or fictitious, and minerals found in separate masses or bodies; for nature, according to her own laws and organization, could not allow the existence of distinct minerals or

* The Poles being the nearest to the firmamental ways, are probably the only two points, where those ferruginous emanations were allowed to reach the firmament, which would explain the continual attraction of the magnetic needle towards the Poles.

metals ; all substances resulting from the animal and vegetable decompositions, falling so regularly upon the bosom of the earth, and being so beautifully and equally divided upon its superficy, that distinct bodies could not be distinguished any where. By the great difference which now exists, we can easily form an idea, to what extent our Globe must have been overthrown, divided, and disorganized in all manner of ways, even to a depth which can be determinated, only by the bottom of the deepest seas : Although, on account of our total ignorance of the causes, we remain so indifferent at the aspect of those awful disorders of nature, which some enthusiasts have even considered as so many wonders, deserving our deep veneration !

Several astronomers of antiquity, but particularly those who lived in the last centuries, such as the 15th and 16th, discovered after repeated observations, and at different periods, several obscure spots apon the firmament, which actually induced them to conclude, that they were *holes*. It is, I need not say, a most complete error, for the firmament is of such a thickness, solidity, and purity, as to preclude all possibility of such perforations or accidental decay. Consequently, those supposed perforations, were simply masses of scum or scories, which have at different periods, fallen back upon the superficy of the Globe ; we commonly call them *Loadstone*, but they ought to be denominated Aëtherial Loadstones, to distinguish them from the fossil Loadstone, which is their subsequent produce ; the breaking off and fall of those meteorological scories were very frequent, and sometimes proved fatal to those

generations which existed soon after the great catastrophe of the Globe, which is attested by the frequent showers of stones mentioned by antiquity, and which were composed of Aëtherial Loadstone, Emery, Aërolites, &c., which at different periods fell upon all parts of the Globe, and in the waters.

The Aëtherial Loadstone, which I have thus denominated, has therefore a great propensity, or attraction, towards that body from which it has received its magnetic properties, during a specified space of time it adhered to it, a fact clearly manifested by the Mariner's compass, for the Poles being the nearest parts of the Globe to the firmament, are consequently, the shortest and most direct ways, serving as conductors to the magnetic needle which always points in their direction, unless some analogous substances, either on the surface or in the bosom of the earth, or under the waters, diverts it from its regular inclination to return to the firmament, of which it is a secondary emanation; however, a slight inobservable displacement of the Globe, described in the following chapter, by gradually altering the situation of the Poles, may in a great measure, contribute to that deviation.

CHAP. XXVI, & XXVII.

Hypothesis on the Tides.

As it has been already demonstrated in the previous chapters, our terrestial Globe occupies the centre of the Universe, of which it is the heart and basis; it is nearly motionless, and all the celestial bodies are propelled around it. It moves slowly upon its own axis from east to west, and experiences also a slight ballancing from pole to pole, or from arctic to antarctic; this slight balancing is only perceptible by the ebbing of the Tides every twelve hours, which begin from the superficial centre of the Globe, (the Tropic) and run in the direction of the Polar extremeties, *vice versa*. That phenomenon, so simple in its effects, particularly in calm weather, is only an alternative overflow of the waters, for since the universal disorganization, our Globe has lost a considerable part of its superficy, which deprives it of the necessary substances, to fix and preserve its central equilibrium, but by a sort of rocking motion, caused by the mass of waters on its superficy, it inclines first one way, and then the other, in order to find that support and stability, which the nature of its organization will always require. No doubt, but that the enormous loss of

solid matters, which the Globe experienced, when in that state of external and internal conflagration and volcanization, depicted in the 6th chap., must have been sufficient to deprive it of that equilibrium so necessary on account of the compactness of the whole Universe. The bulk of substances which would be now required to fill up upon a level, the cavities which exist from the summit of the highest mountains, to the bottom of the deepest seas, must form a very sensible deficit greatly detrimental to the conformation of our Globe, as it deprives it of its gravity and fixity; that want or deficit of substances, having also produced a sort of vacuum, an unnatural slackness, or sinking in the atmosphere, as well as in the superior regions, which was sufficient to produce that oscillatory motion, which causes the Tides, the natural propensity of water which continually tends to roll and circulate, facilitating in a great measure, that oscillatory operation.—*(See additional notes.)*

The modern Hindoo philosophers have adopted a new hypothesis concerning the Tides, which they believe to be produced by a periodical heaving of the Globe, caused by the alternate breathing required by the *Internal Being*, in a similar manner for instance, as the child, while in the maternal bosom, or as the insect in chrisalis, such as the silk-worm, and quantities of other animals, which sleep for nearly six months of the year, preserving unimpaired the faculty of breathing, and the power of the circulation of the blood.

These two opinions, though opposed in their causes, are, however, similar in their effects; the first hypothesis I apprehend, will be considered the most probable, being of

a more easy comprehension; yet, the second offers nothing but what is just rational and natural, for it explains most satisfactorily several phenomena resulting from the tides, for if they are produced by that periodical heaving, or alternate breathing of the Internal Being, from the centre to the extremities of the Globe, consequently, those seas which do not run in that same direction, cannot experience but very slightly, the phenomenon of the tides, such as the Mediterranean, the Black Sea, the Caspian Sea, and even the Baltic, owing to their respective situations: The Red Sea, on the contrary, which is nearly in a direct course from the centre of the Globe towards the Pole, experiences very high tides. It may probably be objected, that twelve hours is a long time for the return of the tides, (if considered to be produced by that action of breathing of the Internal Being,) but we must reflect that every thing is to be considered according to their relative proportion, and that the Internal Being, as well as its envelop being so voluminous, there is nothing disproportionate in that double function of inspiration and expiration. Independent of that operation, which is as easily understood as it is natural, as we experience ourselves its analogous effects, the terrestial Globe fulfils another essential function, produced by a gentle movement, which it has upon itself in an alternate direction, from arctic to antarctic. That second movement, very different from the first, is determinated by the passage of the sun at the Equator; for if the sun was fixed, the terrestial Globe would remain for ever immoveable; on the contrary, when it has got over that fictitious line named the Equator, (though in reality, it

describes the central part of the Globe as well as of the Universe ;) its own volume, its contrasted power, and the proper nature of its composition, assist it in pushing forward with much force, and displacing continually an immense portion of the superior Air.* The Globe, which is fixed in the centre of the Universe, losing then a part of its equilibrium, inclines slowly and progressively, in the direction marked by the course, which the sun follows in its way towards the tropic of the cancer ; it is on that account,that those great rivers which run nearly in a regular direction from the Arctic unto the Antarctic and *vice versa,* experience periodical overflowings; great rivers only being capable of showing observable signs of that movement of the earth ; thus are produced the annual inundations of the Nile, the Ganges, the Amazon, and the Oronoko : for it is erroneous to suppose, as stated by several travellers, that the increase of the waters of the Nile, begins only at the period of the summer's solstice ; the real beginning of that increase in High Abyssinia, dates from the epoch of the Vernal Equinox, although its effects being so slow and gradual, they are not observeable before June in Lower Egypt, on account of its great distance from the spot where that increase begins. The decrease of the waters of the Nile, does not commence before the Equinox of autumn, at which epoch the sun having re-passed the Line or Equator, on its way to the tropic of the capricorne, occasions a contrary inclination of the Globe in that direction. Such are the most probable causes of the periodical in-

* Which is itself finely united to the atmospheric air, by indefinite lineaments.

crease and decrease of the waters of the Nile, Ganges, Amazons, &c.,* besides that inclining movement, that slow and *semestra* oscillation of the Globe upon itself, determinates a change of position of its immense mass, in the direction from East to West, which causes a phenomenon hitherto unnoticed by Philosophers; In the space of from 7,000 to 8,000 years, the Globe moves gradually round the firmament, consequently, at a certain period, its north pole becomes south; which proves that there is strictly no real poles, and accounts for the present variation of the magnetic needle. However, as most of the heavenly bodies remain in their boundaries without changing their position, it results from that movement of the Globe upon itself, that the central parts of the earth remain always in the same position, and never experience any alteration of temperature, the sun hovering over them as it would if that alteration of position of the Globe did not

* This opinion respecting the cause of the overflow of the Nile and other large rivers, is only a problem; for it is not impossible, that the great quantity of rain which falls in torrents, in those countries of Africa, called Ethiopia, Nubia, and Abyssinia, from the month of April, until the month of September, may also be an indirect cause of these overflowings, which is the more probable from the fact, that those heavy and continual rains, swelling the brooks and rivers, which fall into the Nile, must produce a great increase of its waters, and render it thick, and muddy, and produce those accumulations of sand and earth, which in time, have formed the Delta. The same cause may produce the same effect in other large rivers, which experience periodical overflowings.

take place. This finally explains, why among the fossils of Europe and Canada, are to be found all the *divers productions of the Torrid Zone,* and also why the *skeletons of Elephants and Rhinoceros* are found in all the northern parts of Asia, while on the other hand, the septentrional part of America contains the *skeletons of Mammoths,* which, (as I have explained in the 6th chapter,) are only the skeletons of immense antideluvian Elephants, which acquired a state of development in accordance, with the stature and strength of all the animal species then existing upon earth ; however, we must be aware, that a great number of terrestial bodies of the three reigns have disappeared for ever, from the time of those awful catastrophes, described in the 6th chapter.

Lastly, that change of position of the Globe, gave rise to what the Egyptian priests stated to Herodotus, (at the time of his sojourn among them,) that during the period which elapsed under the reign of 341 Kings, of whom they were relating the history to him, the sun had risen twice where it sets, and consequently, had twice set where it now rises, without the temperature being in any way changed by that great phenomenon ; the reigns of these 341 Kings formed a period of about 15,000 or 16,000 years, time necessary to that double operation of the change of position of the Globe. Yet, those Egyptian priests, otherwise so learned and intelligent, were greatly in error, if they supposed that it was the sun which had altered its course, for it surely was the earth only, which had changed its position, owing to that gradual movement before men-

tioned, which is the more indispensable to the system of the world, as it tends to present methodically by that action, to the incubatrice power of the sun, all the parts of the Globe in a regular order, that it may uniformly favour in due time, the final resolution of the Internal Being, which will be the term of our Universe, as far as regards its present conformation.

CHAP. XXVIII.

On the Alkaline State of the Sea Waters.

MANY learned men* have been of opinion, that the Alkaline state of the Sea Waters is natural, and that opinion is still retained by our modern Philosophers. The Bramins, however, believe quite the contrary, for according to them, only one quality of water existed in the whole Globe, soft and fresh, like the waters of our rivers, consequently devoid of that brackish taste, which all Sea Waters possess. Yet, that soft and fresh quality was not particularly requisite for us, or the other animals living on the surface of the earth, for

* I may say without fear or mistake, all the inhabitants of the Globe, the Hindoos excepted.

neither we nor them drank,* but it was requisite for those animals, which received and preserved their existence in the waters, and were inclosed with them in the large arterial canals of the Globe, where the waters usefully circulated like the blood in our veins—or like the sap in the vegetable, which is plainly proved by the quantity of soft waters, which circulate on the superficy of the Globe, in the brooks, rivers, &c.—those waters spring from the remaining internal canals of the Globe, although they are now quite different from their primitive form and nature.

From what has been explained in the preceding chapters, it results that salt water is simply the produce of the fluid parts of animal and vegetable bodies, which preceded us upon earth ; whether decomposed regularly according to the rules and orders of Nature, or whether by force and accident. Thus if water, of whatever quality, is accrued

* In the primitive state of the Universe, all animals received directly from the hands of Nature, what was strictly proper to their organization, and did not experience thirst, because every thing being then in a state of perfection, their food contained the necessary moisture, to prevent not only thirst, but any other unnatural alteration which is now felt by all the animals, their food being now not only different but improper, when compared to that formerly supplied by the direct hand of Nature; the total subversion of the Universe, deprives them even of the proper distinction of what formerly constituted their proper aliment—aliment, which was so well calculated to the organization of their species ; besides they could not even have had the idea of attempting to drink, as no water was then apparent on the surface of the earth.

solely from the decomposition of the blood, the sap, or the fluid parts of the animal and vegetable kingdoms, it consequently must follow, that when those waters were deposited upon the earth, they filtrated, and were purified of their Alkaline substances, and gradually collected in the arterial canals of the Globe; that filtration must have facilitated in a great measure, the precipitation of those briny and other kaline substances, which the waters might have contained, and infallibly produced on one hand soft waters, and on the other hand, accumulated heaps of various salts, which seem sufficiently proved by those extensive beds of rock salt, found in all parts of the Globe.

The waters have returned to their primitive Alkaline state, (such as they are in the animal and vegetable fluids previous to filtration,) since the epoch of the renting of the exterior frame of the Globe, occasioned by that general volcanization, described in chapter the 6th, which destroyed every thing to an extraordinary depth, having been preceded by a conflagration, which had in a similar manner reduced to ashes, the Endless Forest, and all the animal and vegetable species it contained, which is daily certified by the pits, coal mines, and immense quantity of fossils found in all parts of the earth.

Truly! the great bulk of ashes,* which were produced by those two great and distinct catastrophes, must have been sufficient to form a sort of lixivium, and impregnate

* These ashes subsequently united to the immense heaps of natural salts, deposited on the earth in mystery and silence, for a multitude of centuries.

to a certain degree,* the body of waters to which they united, in consequence of that accident.—(*See additional Notes.*)

There was then two sorts of waters in the Universe. First—Those already naturally encaved in the subterraneous canals of the Globe.† Secondly—Those accidentally produced in great quantities, from the infinitely abundant fluids, which arose from all parts towards the atmosphere in form of vapours, produced by the conflagration of the superficy of the Globe, and also by the general volcanization.‡ Such is the origin of the great volume of waters, which now exist on the superficy of our Globe, and of their Alkaline state.

Probably two objections may be made—First, how the fresh water fish could then have lived in the obscurity of these subterraneous canals deprived of air, (at least apparently;) and Secondly, how after naturally living in fresh water, they could have accustomed themselves to the brackish waters of the sea.

To those two objections I have to remark, that we must not forget what I have repeatedly said, respecting the ani-

* I say to a certain degree, because the further quantity of salts, which since that period have been carried to the seas, by all the tributary rivers, must have been very considerable, and have greatly augmented their Alkaline state.

† Their quantity was infinitely less than at present.

‡ Vapours, which were produced from the fluid substances of the Universal Forest, and from all the animal and vegetable species it contained.

mated, palpitating, and elastic state of the Globe in its origin—and also what I have stated respecting *that life,* which the *Internal Being* transmits, and renews constantly through the pores of the Globe, in order to give and support the existence of all the terrestial bodies. This should be a sufficient answer to the first objection, because it fully proves that the air, (or Universal life,) circulating easily in all parts of the ossiferous frame of the Globe, nothing could prevent or impede the existence of these watery agents in the subterraneous canals of the Globe, although hermetically closed.

As an instance of that possibility of living in the earth and in obscurity, I could relate numerous facts. First—Those reptiles which often creep into the stomach of an animal, either during sleep, or are introduced with its food or beverage, and which still keep their existence, and all their faculties. Secondly—The Tenia, or Tape-worm, which is found (though againt the laws of nature,) in the human body, where it is often accompanied by other insects or worms of all species. Finally, the tartar which gather on our teeth, and which if scraped before we break our fast, and dissolved in warm water, will be discovered, with the assistance of the microscope, to contain a quantity of insects of different forms and species, all surprisingly active.

However, a fact which will strongly prove, the possibility of the fish species living originally inclosed in subterraneous canals, is, that there can not be the least doubt, but that the blood of all animal species, as well as the sap of all plants, contain also living beings, gifted with the faculty

of reproducing and multiplying their species; consequently, what difference is there between the veins, arteries, vessels, or canals, observed in the animal and vegetable systems, and those which are stated to have formerly existed in the interior of the Globe, and in which were collected and retained, the fresh waters and its living agents? No other difference than from small to great; besides every one knows, that in the province of Quito, in South America, there is a volcano celebrated for its singularities, which at different periods, has thrown up among burning materials, enormous quantities of fresh water, containing numerous species of fresh water fish. The waters thus thrown up by a volcano, must have been kept inclosed in the bowels of the earth, and in those subterraneous waters, the fish must have preserved this existence.

As certain as those divers phenomena have existed and still exist, as certainly the arterial canals of the Globe, did contain the different species of fresh water fish, but with that difference, that their development was much more limited than it now is, in the immense basins formed by the seas. That development being in accordance with the nutritive and prolific state of the Alkaline waters; those waters being the immediate produce of the purest part of the blood and of the vital remains, (subsequently recombined) of all the agents of the three kingdoms, which as previously stated, were decomposed by the action of a general conflagration and Universal volcanization.

Respecting the second objection as to the transfer of the fresh water fish, into another quality of water nearly Alkaline,

and as to the possibility of its living in it, is quite a different matter; but in order to abbreviate this chapter, I shall abstain from calling to my assistance, (to corroborate that possibility,) a multitude of facts, which all tend to prove with the most convincing evidence, that the human and animal species can, to a certain extent,be made to alter their natural way of living, without being exposed to the sudden loss of their existence. I shall merely content myself to say, that I do firmly believe, that, if the sudden and transient event, which transferred the fresh water fish to the brackish waters of the sea, killed even a seventh part of them, the remaining eighth part, whether sickly or not, was sufficient to reproduce, with the assistance of the richness of that element, an immense quantity of different species of fish, and again stock the waters; in time these last species so indentified, or accustomed themselves so easily to the Alkaline Waters, (which in the origin were so contrary and fatal to their existence,) that it would now be dangerous for them to be suddenly transferred in fresh water, which was formerly their only and natural element, and where they received their first existence; yet we daily see the porpoise, the tunny, the sturgeon, the shad, the salmon, &c., come up in our great rivers, where they play and delight themselves, sometimes not returning to the sea, till after an absence of several months; the fresh water fish however, never makes that attempt, being on the contrary, extremely shy of approaching salt water, for reasons above stated.

The now actual richness of the Sea Waters, and the development and habits which their inhabitants have con-

tracted, will compel them to remain in that Alkaline Water, till the end of our Universe.

It is, however, necessary here to make an essential remark, in order fully to prove the truth of what has been stated, respecting the origin and primitive destination of the fish kind. That the small quantity of fresh water fish, which now remains lonely as a specimen of the primitive species, whether in certain rivers, rivulets, or lakes, &c., situated on the summit of high mountains, or any other part of the Globe, have all their analogous species in the waters of the sea, although those waters may never have had any direct or indirect communication with each other—who else then can have deposited them in that fresh water, but their primitive predecessors, who produced also all the other various species of fish now living in the seas, in a similar manner as the natural man, has produced the civilized man ?*

To conclude this subject, I shall state that the Alkaline quality of Sea Water is not natural, but merely accidental, having originated from the date of the disorganization of our Globe; besides many of their present species are as accidental, as many other species of animals, resulting from divers and numberless decompositions or fermentations, &c., the only difference existing in their form and volume.

* The Indian or the Savage, are a rough sketch of the primitive natural man, more or less vitiated, however, for reasons stated in the previous chapters.

CHAP. XXIX.

Simple and singular Process of the Bramins, to determinate at once without the aid of any Astronomical Instruments, the real Diameter of the Sun, its Distance from the Earth, and the Circumference of our Globe.†*

WHEN the Atmosphere is pure and serene, choose a level horizon, where neither hill nor rise is to be seen: Either at sun-rise or sun-set, examine attentively the time taken by that celestial body, to appear or disappear from the horizon, and in that short space of time, you have actually obtained the diameter of the Sun, its real distance from the earth, and the circumference of our Globe.

To be more explicit, (although I shall demonstrate only by approximation,) taking the circumference of the Globe to be 27,000 miles, or 75 miles per degree, and supposing in the same manner, that the Sun is two minutes in appearing or disappearing from the horizon,‡ it results that

* This process is also applicable to the Moon, the Planets, and all the other celestial bodies.

† This discovery will cause numberless new calculations in Astronomy.

‡ It takes a little more than two minutes, as will be demonstrated further on.

if it requires only two minutes, to compare its disk to the total volume of the Earth, (which it really does,) its diameter must be exactly as one is to 720, or as two minutes are to 1440 minutes, which compose the twenty-four hours, for, if every two minutes, as the Sun gradually disappears, it were possible to make a step of half a degree or thirty-seven and a-half miles, the Sun would be constantly seen, comparing its disk to that of the Globe, and in about twenty-four hours, (with a small difference of equation,) we should have returned to the starting point of the day previous, having seen it 720 times comparing its disk to a portion of the Globe, portion equal in superficy to its own diameter—from which experiment it results, that if 720 diameters of the Sun, are placed by the side of each other upon the Globe, under the equator, they will form a link of beads or rings of thirty-seven and a-half miles each in diameter, circumscribing the whole of the circumference of the Globe.

The sum resulting from the time taken by the Sun, to appear on, or disappear from the horizon, is sufficient to determinate its diameter, its real distance from us, and the circumference of our Globe, representing exactly the 720th part of its centre circle, each part or ring being half a degree, or thirty-seven and a-half miles in diameter, as already stated. However, it is very material to observe respecting the distance, that the Sun in rising and setting, divides the Globe at right angles ; it is therefore, necessary to add, nearly a tenth to the sum of 27,000 miles, (the circumference of the Globe,) to make up for the bend described by the circle, which it forms in the course of the

twenty-four hours, consequently, that fictitious circle will have a circumference of 29,700 miles, while that of the Globe placed in the centre, will only have a circumference of 27,000 miles, the diameter of the solar circle being 9,900 miles, that of the Globe 9,000; consequently, the real distance of the Sun from the earth, is only 450 miles.

However, according to Thales of Milet, in his time, the Egyptians, who had been so versed in Astronomy for several thousand years,* fixed the distance of the Sun from the earth, at only 369 miles, and the distance of the moon at 246 miles.† The difference between their calculations and mine is caused—First, by the fact, that the method of the Egyptians for computing their distances, has not been handed down to us.—Secondly,that what I have stated after the system of the Hindoos, has only been indirectly transmitted to me; finally,that I have not had yet a sufficient opportunity of verifying that process of the Hindoos, with the necessary accurateness; consequently, I can only speak by approximation, as I previously stated it; however, it is necessary to observe, that whatever may be the exact diameter of the Sun, or the exact number of its diameters

* Although we endeavour to throw ridicule on their researches, because they no longer exist to support, and prove the truth of their systems; there are besides a multitude of reasons, which induce us to endeavour to render their systems unintelligible, which conduct is as unfair as it is unjust.

† The method of the Hindoos will correct all errors upon that point.

required to circumscribe the whole of our Globe under the equator, it cannot alter any thing (save fractions) to the already ascertained circumference of the solar and terrestial circles, because their diameters are calculated by the hour, which never alters in its proportions.

Finally, after all verifications have been made, the result will be, that the Sun's diameter is from 36 to 39 miles,* and considering its small distance from us, and the immense circumference of the Globe, which it illuminates in the course of twenty-four hours, (being at the rate of 19 miles and a fraction per hour,) it will be found quite of a sufficient volume to fulfil all its functions towards the earth and its agents, for whose purpose alone it is made to act.

No doubt such a new system will appear as rash, as extraordinary; but the only way to refute it, is to prove it erroneous all throughout, which however, will be found a very difficult task, for the whole is necessarily, as firmly united together, as the fingers of our hand. I feel also, that, *in a certain class of men*, it will require a great deal of good faith and justice, to approve of, or support such a system; it is indeed hazardous to hope for such support, for private interest, superstitions born with us, or imbibed with our mother's milk, are more difficult to combat and overcome than a large army.

Finally, it is not without pain, that I reflect that the principles and demonstrations promulgated in this system, are in direct opposition to the opinions of respectable and

* A little more than half a degree; a sum acknowledged by ancient and modern Astronomers.

learned individuals, although I am sorry to be obliged to contradict them so positively, yet I derive consolation from the persuasion, that I am in no way the cause of those errors, which have been unfortunately, for so long a time both relished and cherished; it will on the contrary, stimulate me to multiply my demonstrations; and all the necessary evidence to fix for ever, the basis of the Universal system, of which, this is but a limited sketch.

Should any man, by sound and rational arguments, (but not by juggling or subtilty,) succeed in proving me in error, I shall instantly submit; on the contrary, should I find no other opposition than isolated and weak answers, I will consider that I am bound to unveil myself.

I shall close this chapter with some further remarks. Of what importance can it possibly be to our welfare, that the celestial bodies should be so voluminous, or at such immense distances, as stated by our modern astronomers, if when actually proved to be a hundred thousand times smaller, and at a very limited distance from us, they however, fulfil the same functions and produce the same effects? is it because several individuals have fancied to separate or isolate themselves from the rest of society, by inventing problems, which, (to say the least of) are against all physical possibility, or by construing in an abstracted science, often as obscure as it is inextricable, what should be of the greatest simplicity, so as to be easily appreciated at the very first sight by all the human species; or is it because others have chosen to try to imitate the ancients, who had sacred and heriogliphic languages, that we must definitively submit to their proud pretensions, in thus presump-

tuously attempting to proclaim the rest of our species as inepts? no! we cannot, we never will reconcile ourselves to such an idea. I am persuaded, on the contrary, that it is much more advantageous to mankind, to simplify the system of our Universe, as it is done in this small work, that every one may, in a few minutes, obtain that knowledge so essentially requisite for us, if we wish not to be confounded among the Hottentots. It must certainly be more preferable, to the necessity of turning over and over (without the least advantage) the leaves of those innumerable old books, which treat upon this subject so unmercifully, and which, by the bye, are only incumbrances in our libraries.

Besides, have we not to our proximity that Firmament which incloses the whole world, firmament which would be completely filled up by a single one of those celestial bodies, if their volume was of that immensity dreamed by our modern astronomers? And is not that same Firmament a proof of the truth of what is stated in this book?

I fully perceive, how difficult it must be for human pride to surrender to such statements, demonstrations, and proofs, because many different interested motives will array against it. It will however, in no way divert me from promulgating a truth so useful to mankind. The Hindoos, of whom I am the interpreter, are no more, indeed not so much deprived of common sense, as we are ourselves, although they may truly be deprived of spy-glasses and telescopes, which no doubt, is the very reason of their seeing and judging of things so much more rationally than

we do, for it really remains a matter of doubt, whether all these errors in which we are so deeply immersed, have not originated from the use of astronomical instruments, for it is questionable whether, in astronomical researches, calculations, and observations, we really can be assisted by instruments, whose nature is so different from the nature constituting the celestial bodies? Our natural sight never could have supposed distances and diameters, such as have been given so gratuitously to the celestial bodies, unless previously deceived by telescopes or by exaggerated and mad calculations. I have for several years, travelled both by land and by sea, over what is commonly called the four parts of the Globe, and of course I have had many opportunities of making useful observations; for instance, at a distance of forty-five miles, the summit of Mount Etna, though so spacious, did not appear more than from ten to fifteen feet in diameter: at a less distance, I have observed islands of 180 miles in circumference, presenting only a very limited extent. I have also observed that ships of the Line, from 80 to 120 guns, did not, at twenty miles distance, appear of a larger size than a ship's boat. I have often assisted at the inflation of balloons, of the largest dimensions, which, when they had attained an elevation of about three miles, did not appear larger than a man's hat; had their diameter been a thousand times larger, they would still have become invisible, at an elevation of ninety miles, because, an obscure or opague body, cannot be observable by the naked eye at such a distance, whatever may be its volume.

Therefore it cannot be surprising that the Sun, having a diameter of thirty-six to thirty-nine miles, its distance from

us, being only 450 miles, should appear to the naked eye not more than from two to three feet in diameter, when it reaches the horizon. Yet that volume as I stated previously, is quite sufficient to establish its real size by calculating the time it takes in appearing on or disappearing from the horizon.

Finally, I will state that the Hindoos consider their astronomical process as the only proper one to give correct results; they add, that in the times which preceded the great catastrophes of the Globe, every thing in the Universe was perfect, and of that absolute rectitude required by the organization of the World, to facilitate its prosperity; from which it results, that days, years, and consequently, centuries were always in exact rotation with the circumference of the Globe, whose volume is their immediate cause. It is on that account that the Globe measured then a spherisphery under the equator, of 360 solar diameters, producing 360 days per year, but since, the contracted state of the earth and the Sun, has caused the year to be longer than it was in those times of wise and exact proportions; but if it was possible, on the one hand to re-establish the real distance of the Sun, as well as the volume and activity it has lost, and on the other hand, to return to the Globe, what is now wanted of its superficy, the Sun employing then, more time to go round our Globe, days and nights, would consequently be longer, and we should again have years composed of 360 days, as formerly, because 360 diameters of the Sun, would then be sufficient to form the contour of our Globe, under the equator:—in-

stead of which, it requires now, 730 half diameters of the Sun, to form that same circumference.

It results from the above observations, that if the Sun takes four days to explore a degree, its declension, or, to be more correct, its augmentation and deminution in crossing the tropics, is one minute and a fraction, every twenty-four hours.

CHAP. XXX,

Is a conclusion of the whole.

ACCORDING to what has been often stated in the course of the present work, those authors, which flourished in all ages, (except the Hindoos) having limited themselves to form philosophical systems, resting simply on conjectures, is the reason of their being all erroneous; before they attempted such works, they should have undertaken the definition of the causes of our Universe; this they never did: few of them however, very nearly attained that aim: *(See additional notes.)* Yet none I believe, were ever bold enough to remove the veil of darkness, otherwise once that

important point resolved, I should have nothing now to say, no remarks to make on the subject. This however, not being the case, and as for so many centuries, we have been wavering upon a sea of errors, uncertainties and contradictions, I have thought it useful and necessary to mankind, to expose and demonstrate the system of the Hindoos; system so simple, yet so consistent and natural: I leave the reader to be the best judge of its merits.

As to what constitutes the basis of the Universal system of those Asiatic nations, the reader must indubitably have observed in the first chapter, that the origin, antiquity, conformation, laws, organization, and final destination of our world, and all its agents, are widely different from what we have been taught to believe, according to the education we have received, yet it will be found extremely difficult, not to say impossible, to contradict what is stated in this book on that interesting subject.

The great catastrophes of our Globe, and the principal events which followed them, seem clearly explained and sufficiently proved, to prevent their authenticity from being doubted, besides their union and consistency, prevent the possibility of such a doubt.

In the limited remarks on Astronomy, it will be perceived, that after greatly reducing the volumes and distances of the celestial bodies, (reduction most necessary on account of the limited capacity of the firmament.) In giving to the earth, to the moon, and to the sun, their real position, and destination, and in propelling around us all the luminous bodies, it does in no way whatever, alter their celestial operations, whose results remain immutable on account of their simplification.

Finally, respecting what most immediately concerns us, we must see, though not without pain, that all our claims to pretended superiority and privileged state, are quite groundless; for if every thing in the Universe has had a a common origin, in springing out from one and the same bosom ; If the life which we possess, if the air which we breathe, if the place which we inhabit during our short stay on earth, and that which we occupy after we cease to exist, are the same for all that exists on earth, how can we conscientiously suppose ourselves any thing more than the remains of the former agents and inhabitants of this world? Such a supposition is inadmissible; consequently, provided we were rational, we ought fairly and justly limit our pretensions to that superiority and predomination, which we claim so presumptuously over all that exist and breathe on this earth; it should particularly induce us to act with more justice and humanity, towards every thing that surrounds us, having received our existence from the same stock, every thing being possessed, as well as we are, of organs, feelings, and sensations, we should not by right inflict any ill treatment upon any thing on earth. If we could well reflect on that important subject, in all circumstances of our life, without doubt, would incline our hearts towards reason, pity, and equity.

However extraordinary this language may appear to weak minds, it ought to be reflected upon, for is it not preferable, that a surgeon should candidly inform his patient, that such or such a limb must be amputated, to save the remaining part of the body, than to leave him in error respecting his mortal situation? We should always prefer, even harsh truth, to the most polished falsehood.

The Hindoos preserve an obstinate silence respecting the authors of our Universe, or the term of that Universe, as they are of opinion, that it is rationally impossible to speak or try to define, whatever surpasses our knowledge or comprehension. It is certain, that they never have passed the firmamental limits, nor have they had an opportunity of seeing the termination of a Universe, consequently, they admit they can say nothing probable on such subject; they could only form conjectures in the same manner as we have done ourselves. Therefore, as we have so long been raving upon a subject so wretchedly understood, and consequently as badly defined, I find the Hindoos right and consistent in preserving silence upon those two main points.

However, so far I think, we can ascertain by analogy, that when the *Internal Being,* shall have attained his term of maturity or perfection, it will in no way, resemble any of the beings now existing on earth; those beings, without any exception, having in the origin, emanated, like imperceptible particles from the epidermis of the Internal Being, which epidermis was then the Universal Bosom; consequently, could such small fragments have any resemblance to that Universal Being, which gave them their existence?

As we must have observed it, if we believe the Hindoo Philosophers, Nature, as to her physical affinity, is every thing to us, for, according to their system, she is every where to be found, animated, living, and panting, in all her component parts, every thing being made by her, and for her sole benefit; from which those Philosophers conclude,

that as we cannot reinstate any of those objects, which we either mutilate or destroy, we should abstain from any sort of destruction ; that death which we so voluntarily give to any object whatever, being a crime irremissible in the eyes of Nature, who is the mother and Universal proprietor of all things ; and, although they advocate her cause constantly and religiously, yet, they do not infer, that we ought to worship her, as did so many nations of antiquity, but that we ought to follow their example, in acting with due consideration and moderation towards all her works.

If we were strictly to return to that moral of the Hindoo Philosophers, it is not impossible, but in time, we might replenish those gasps of our world, by furnishing the necessary substances from the decompositions of the two kingdoms, which would have the effect of preparing better times for future generations, as well as to the sacred object, who is the author of the existence of every thing in our Universe.—*(See additional notes)*

However, the great difficulty which will probably always put an obstacle to the wishes of the Hindoo Philosophers, for such a desirable return to primitive times, is, (as they state it themselves,) that it would be of the utmost requisite, that the human species should all think alike, respecting the necessity of returning to the primitive or natural way of living. It would consequently, be also requisite, that they should inhabit such fortunate countries as India, which has, however, become absolutely impossible, although, in all the different parts of the Globe, it would be easy for the human species, to subsist upon numberless vegetable productions, which would put an end to the

cruel necessity of slaying and killing those animals which have received their existence from that same bosom, which gave us our own existence: Animals as useful to the Universal system, to augment and increase all its component parts, as the rest of the terrestial agents.

Here I leave the reader to his own reflexions.

NOTA.—As there remain no less than 30,000 new propositions, all as original and interesting as those constituting this Work, the Author proposes to lay them before the Public in Periodical Publications; In the mean time, any person wishing to propose questions, concerning any subject referring to this Work, by applying to him by letter, (post paid,) at Messrs. SHERWOOD and Co., Paternoster-Row, shall receive an immediate answer.

FINIS.

ADDITIONAL NOTES.

To Chap. II.—In the 77th number, vol. 13, of the Universal Magazine, the author expresses himself thus:—"After an attentive inspection of the conformity of the dif-"ferent mountains of our Globe, it is easy to perceive, "that at a very remote period, that Globe must have been "much more voluminous than it is at present."

In the Mechanic's Register, another author does not hesitate to say, "That all the fossils recently discovered "in different parts of the Continent, and in England, are "considerably anterior to the deluge."

To Chap. IV,—The Morning advertiser, of the 18th of July, 1826, mentions that Dr. Cruikshank, in his researches on Geology, discovered a petrification, which at first was mistaken for a tree, but which, on closer inspection proved, to be the thigh bone of an enormous animal; on digging further, a quantity of other bones were discovered, which left no doubt that they were the remains of an enormous crocodile, which, according to the dimensions of the bones, must have reached the size of an elephant, and must have been at least from 70 to 75 feet in length.

The Maidstone Paper, of the 22d of July, 1826, mentions the discovery of an immense tree, in the bed of the river Stilebridge, (in Kent), which is supposed to have lain from the time of the deluge of Noah. When this tree

was standing, it must have measured 450 feet of timber; several labourers, adds the Paper, are now employed in extricating this *antideluvian* from the place in which it has so long been deposited, and it is already raised eight feet from the bed of the river.

In an English Work on Geology, published in the last century, are related the different discoveries of several gigantic human skeletons found in all parts of the Globe. It makes particular mention of a skeleton dug out near Smyrna, which measured fifty-four feet in height; also of another, which was found in Macedonia, and which, measured ninety-six feet, the teeth were from eight to nine inches long, and from three to four inches wide, the scull being of sufficient capacity to contain 208 lbs. of corn! A third was discovered in Cretania, during the shock of an earthquake, which shook down the side of a mountain, and exposed to view, an immense skeleton, measuring 154 feet!!

The skeleton of Orion, which was also found in Cretania, measured seventy feet in height.

A skeleton measuring thirty-eight feet, is still to be seen at Prague; another thirty-six feet long, was found not long since in the Dauphine, in France; about eight months back, a curious discovery was made on the borders of one of the ancient mouths of the Missisippi, (now dryed up) the scull of an enormous quadruped was found, and not far distant were discovered the remains of an animal which was estimated to have measured 250 feet, the chine bones being fourteen feet high, and the canal of the spinal marrow measuring four inches in diameter.

The Mechanic's Register, of the 15th July, 1826, re-

lates, that at Kirkdale, in Yorkshire, the remains of elephants, rhinoceroses, and hyenas, have lately been found, as well as quantities of petrified palm trees, and sugar canes. In all parts of Europe, and in Canada, those discoveries have been repeatedly made; Professor Ogg, and Dr. Buckland, affirm that those skeletons are considerably anterior to all known deluviums.

A small treatise of the longevity of animals, has lately been republished at Gottingen, with notes by Professor Schultz. These notes contain a summary of all that is known by moderns. Mr. Schultz gives some curious experiments on *Cerceriæ Ephemeræ* and although of all *Vertebræ Animals*, birds are those which have the shortest lives, he brings forward in opposition to those beings of a few hours, the instance of a paroquet carried in 1633 from Italy to France, and which was still living in 1743. (110 years after.) He also quotes the no less remarkable fact of a fish, taken at Kaysershautern, in 1437, in a reservoir, where it had been deposited 267 years, as appeared from a ring of copper, with which its head was encircled! whales are computed to live 1000 years according to Buffon: what must have been the longevity of all species of animals at the period of the prosperity of the world?

To Chap. VI.—It is mentioned in the said chapter, that in the primitive times, the females of all species always brought forth as many offsprings as they had breasts, and as many of one sex as of the other. It appears that in Africa, they have retained an idea of that primitive prolific state. Among the Fantees, *Attah*, is the name for twins, and all twins born in Fantee are consequently called *Attahs*;

the mothers of those twins are held high in estimation among the Fantees, for being thus prolific.

An intesesting article will be found in the Universal Magazine, No. lxiv., vol. xi., pp. 211, 212, 213, 214, which, particularly treats upon the fossils and similar extraordinary productions, discovered in the four parts of the Globe, in considerable quantities, and at immense depths. This article would almost be sufficient to prove what is stated in the first six chapters of this Work. It terminates with the following apostroph to all those weak and ignorant minds, who, obstinately relying on the faith of our old prejudices, contend that the formation of our Universe must be of a very recent date, when on the other hand, so many millions of people, and infinite recent discoveries, so plainly demonstrate to the contrary; The following lines are extracted from the above article.

"I declare open war against those rooted prejudices "which obstinately reject the admission of Truth. If the "belief of the deluge be necessary to the happiness of "mankind, far be it from me to rob it of that belief; but I "am not therefore bound to ascribe the causes of pheno-"mena to the deluge, when I can account for them in a "more simple and rational manner, and at the same time, "without robbing the fabric of Religion of a single stone. "A system may be decried, and the founder of it, like "the Grecian sage, may be sent into banishment, and "shunned as a dangerous man; but let him remember what "Horace says, and with his words I shall close this paper,

"Falsus honor juvat et mendax infamia terret,
"quam nisi mendosum et mendacem."

The Universal Magazine for 1805, relates—First, The Discovery in North America, of a considerable tribe of Indians, who never made use of their voice, but communicated their ideas and their wants to each other, merely by signs. Secondly—That a Russian Admiral, discovered among a tribe of Indians, inhabiting one of the Marquises Islands, a Frenchman and an Englishman, who, in the space of six years only, had entirely forgotten their maternal tongue. Thirdly—That at different periods, children of both sexes, have been found in forests, who had entirely lost the power of speech; viz., in 1724, in Hanover; in 1661, in Lithnania; in 1554, in Hesse; in 1717, in Transylvania; in 1717, in the Pyrenees; in 1721, near Bamberg; and in several other parts of Germany and France; it also speaks of John Loundun, mentioned by Boherhave, as well as of all those mentioned by Connor, Tulpius, Camerarius, Condamine, Braczinsky, Schelhanner, &c., &c.

To Chap. VIII.—The Chinese History relates, that since the commencement of their regular civilization, till Fohi, who died so many centuries back, there elapsed, 96, 961, 740 of years!

To Chap. XV.—Upon the pretended decomposition of the Light, according to the system of Newton, and upon the pretended reflexion of objects upon the retina of the Eye.

The resistance opposed by atmospheric Air, when compressed or divided in any way whatever: the detonation produced by fire arms, &c., &c., ought to prove to the most unbelieving, that the Air is a body, although an elastic one, in a state of infinite suppleness and dilation;

Therefore, a body can only be palpable in proportion with the nature of the compounds, which enter into its conformation, when concentrated upon itself, it does possess different faculties, but particularly the faculty of producing one or more colours, which characterize its species, for it is a rule without exception, for all bodies.

It is on that account, that the air when concentrated upon itself, is subsequently saturated by the effect of a fine rain, falling in an oblique direction, and in opposition to the sun, it produces what we commonly call the Rain-bow, which is only an accidental phenomenon, and consequently did not exist in the primitive order of Nature.

From this fact we must draw the following conclusions: First—That the Rain-bow, is not exactly the decomposition of the light of the sun, but is certainly the manifestation of the presence of hydrogen, oxygen, phosphorous, and electrical substances combined in the atmosphere, which form that accident: For the sun merely illuminates their colours or real faculties, in the same manner as a lighted candle, inclosed in a coloured glass, will show all its variagated colours.

Secondly—That the Rain-bow is produced only by the above causes; however, the track of a ship sailing, oftentimes produces similarly variegated colours, (although in miniature.) The prism, the oriental pearl, the mother of pearl, &c., &c., will, in the absence of the sun, produce the same colours. Rain-bows are sometimes produced round the moon, in coloured rings, which are at different periods observable round her disk, which is so contiguous to our atmosphere; aureols or coloured rings, are also

easily perceivable round a burning candle; they are all entirely produced by a certain quantity of the atmospheric Air, loaded more or less with vapours or gazes, contrary to the primitive order of Nature.

Thirdly—That the sun and the firmament, are certainly the direct cause of the day-light, which is their immediate effect, and that in a similar manner the sun is the promoter of the Rain-bow, the atmospheric Air, when loaded with a sufficient quantum of oxygenated hydrogen, being its real cause.

Fourthly—That as the sun disappears from the horizon, we must have observed frequently, that the clouds, the stars, and the moon, obtain gradually an increase of colour and brightness, according to the nature of the substances which compose them, which is seldom observable in the day-time; consequently, the sun does not reflect, but only illuminates the colours of the Rain-bow, in a similar way as a light placed before a mirror would do.

Fifthly—That to extract and expose the different variegated colours of the clouds, it appears that the sun must play diagonally upon their extremities, which is easily observable at its rising or setting.

Sixthly—That if the sun could really produce the different colours obtained by the prism, the whole of the heavens during a fine rain, would present an immense sphere of the same nature as the Rain-bow, &c., &c. It consequently results, that till now, the effect has been mistaken for the cause.

It is another great error to suppose, that the distinction of objects is produced by their reflexion upon the retina

of the eye: on the contrary, it is the fibrous nerves, (or to use the expression,) the hands of the pupil of the eye, which in all circumstances, attack and seize the object under observation; those fibrous nerves, composing the retina, contract instantaneously into a sharp *faisceau* or point, and when thus united, are capable of distinguishing objects, which otherwise could not be seen.

To Chap. XXVI.—The prolongation of the poles towards the firmamental ways, is the result of an accumulation of waters upon a ground destroyed, by the effect of the general volcanization of the exterior part of the Globe, which, as it operates its revolution upon itself, or its balancing from pole to pole, the waters immediately occupy the parts not yet submerged, retreating in due proportion from those parts which they had previously covered. If, as I suppose it, the waters are compelled to follow the impulsion given to them by the Globe, and to unite to its conformation at the polar extremities, it results that the whole circumference of those extremities is gradually covered over by the waters, in the course of 7,000 or 8,000 years. This fact, (independent of the many deluviums which have happened at different periods,) would account for the great quantity of marine petrifications, found accumulated on the summit of most of the northern mountains, and it is not impossible, that after another lapse of time, many distinct stratum of those petrifications will be discovered.

This prolongation of the poles towards the firmamental ways, also accounts for their attraction of the magnetic needle, for in the primitive state of the Universe, the conformation of the Globe being regular, the magnetic needle

having no conductors, and being equally attracted at all points, its effects would have remained imperceivable.

To Chap. XXVIII.—The Jeltonic Sea Water Lake near Saratow, in the Russian dominions, deserves attention; in 1748, when the Russians first fetched salt thence, the lake was almost solid with salt, and to such a degree, that they drove their heavy waggons over it, as over a frozen river; but since 1757, the waters have so much increased, that at present, it is nothing more than a lake strongly impregnated with salt.

The waters of the ocean contain salt in different proportions; the water of the Baltic Sea contains one sixty-fourth part of its weight of salt; that of the sea water between England and Flanders, one thirty-second part; that on the coast of Spain, one-sixteenth part; and between the Tropics, it is asserted, (though I believe erroneously,) that the sea contains from one-eleventh to one eighth of its weight of salt.—(*See Dr. Ure's Dictionary on Chemistry, page* 62 *and* 63.)

To Chap. XXIX.—Opinions of some of the most celebrated Philosophers of ancient Greece.—Ptolomy was of the same opinion as the Hindoos, respecting the Astronomical part of the Universe, and the centrality of our Globe. Another of those Philosophers did say, that the firmament is perfectly round like the Globe, and *incloses the whole of our Universe.* Another stated, that the Air emanates from the Divinity, which *is the life and Universal soul of all bodies.* Finally, another affirmed, that the whole Universe forms *only one and the same Being.*

Anaximandre was of opinion, that the principle and

element of every thing in the Universe is infinite, uniform, and invariable in its totality. *Anaximanes*, disciple of *Anaximandre*, positively asserts, that the Air is the Universal principle, that every thing receives life from it, or is formed by it, and subsequently *returns to it:* that it is an infinite Body, and that every thing having originated from it, must consequently be infinite.

Several other Philosophers have even stated, that Nature is the Divinity, that the soul of the world extends to the whole Universe.

Xenophanes, who was the founder of the *Eleatic* Secte, says, that the world is eternal, that there is but one, similar in all its parts, its *natural* form being round, and that all its component parts are possessed of *sensibility*.

The Stoïcians, or Stoïcs, admitted that the soul is a portion of the Divinity, that soul being universal and immortal; others were of opinion, that the assistance of the Gods, was not required for the formation of the Universe, which was produced by its own faculties.—(*See Universal Magazine, for* 1809, *No.* lix. *page* 110, 111.)

ABSTRACT OF THE DIFFERENT AËROLYTES,

Which fell upon Earth, according to Izarn's Table.

Substances,	*Places were they Fell.*	*Period of their Fall.*	*Testimony.*
The Mother of the Gods..	In Asia	Unknown	
A very large Stone.....	Near the Negos River ..	2d year of 78Olyimpiad.	Pliny
Three large Stones	In Thrace	452 B. C.	Count Marcellin
Large Stone, 260lbs.	Ensisheim upper Rhine ..	November 7, 1472	Butenshoen
Mass of Iron, 14 quint...	Abakawk in Siberia	Very old	Pallas, Chladin
About 1200 ; one of 1200 lbs., several of 600 ..	Paduor in Italy	In 1510	Cardan Vascit
Stone of 59lbs.....	On Mount Vaidar Province	November 27, 1627 ..	Gassendi
Ditto of 72lbs.....	In Macedonia	January, 1706.....	Paul Lucas
Two Stones of 200 & 300lbs	Near Verona	In 1762	Acad. de Bourd
Great Shower of Stones..	Environs of Agen	July 24, 1790	St. Amand, Baudin
A Stone of 56lbs.	Wold Cottage, York	December 13, 1795 ...	Captain Topham
A Shower of Stones	Benares, East Indies	December 19, 1798 ..	Lloyd Williams, Esq
A Mass of Iron, 70 cub. ft.	America	April 5, 1800	Philosophical Magazine
Several Stones from 10 to 17lbs.	Near l'Aigle Normandy	April 26, 1803	Fourcroy

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